

THE
YOUTH'S MENTOR.

BY PRECEPT AND EXAMPLE.

IN PROSE AND VERSE.

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ROBERTSON

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ADDRESS TO THE READER.

THE former edition of this little Work, under the title of "Helps for Short Memories," being out of print, the editor has revised and enlarged the present work, in hopes it may be found more useful, nor less deserving the approbation and acceptance of the candid reader in these times of sceptical irreligion, of thoughtless levity and dissipation.—Any attempt to correct the taste, to reform the manners, and improve the heart, is a service intended to Society in general.

"Various methods have been employed, at different periods and by different persons, to convey useful knowledge to mankind. The knowledge most useful and most important to man, is that of morals and religion. These sciences not only afford the most pleasing and elevating subjects of meditation, but evidently possess very powerful influence over human happiness, both in the life which now is, and in that which is to come."

Let us not therefore despise, ridicule, or by any means discourage the diligence and kindness of those who take pains to pick up and bring home to us those little fragments of wisdom and instruction which are scattered up and down in the void regions of literature.

As a Compiler, (for compilation this sort of writing can only be termed,) having considered the importance and utility of his plan, he is well assured that, as nothing tends more to virtue than good example and the sentiments of great men, it cannot but have a great influence on the mind; and the moral and devotional Poetry will, it may be hoped, stir up the like affections in the reader.—By being frequently read over and well imprinted on the memory, there is no reason to doubt but the seeds of virtue and religion will effectually be impressed on the mind.

ADDRESS TO THE READER.

Ye Parents! "Let the holy maxims of our forefathers; maxims venerated for their authority and antiquity, be always present before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If they are dear to you, if you expect from them credit and comfort, from religion must be drawn their happiness, and your own.

A parent's request on the welfare of her children:

"I am in great hopes to live to see them both men; therefore pray advise me what to do with them after they have gone through the school; for I imagine that just then is the most difficult part of their education?" Mr. Locke, with whom I cannot help differing in some things, makes a full stop there; and I have not heard of any other that ever mentioned, or at least published any helps for youth at that time of life, which I apprehend to be the most material."

'Whoever has the care of instructing others may be charged with deficiency in his duty, if this book is not recommended.'

Having in this work described the several leading expressions of religion and morality, which form an exact similarity in the characters of all the people of God, I now briefly state, that the subjects of religion are all of the same nature: were they indeed each a different species of creatures, formed after a different manner, and upon different foundation as to their acceptance with God, it would follow that then would be a diversity in some of the main expressions of their religion.

Faculties essentially varying from each other would require a various kind of treatment, and he who had preserved his innocence and perfection as in the beginning would not need that repentance and renovation of heart which are necessary to the recovery of a guilty and depraved creature. But this is not the case here.—We are all made of one blood, all endowed with the like faculties, all possessed of the same passions, and all the unhappy partakers of the same depraved natures.

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PRECEPT AND EXAMPLE,

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“Discourses are like the *planting of a tree*, the thriving of which is weakly and precarious; but Adages resemble the *sowing of a seed*, which strikes surer and deeper root. We are more apt to remember a sentence than a sermon; and in physic, I prefer essences to drugs.”

ADMONITION. He that will not hear the admonition of a friend deserves to feel the correction of an enemy.

ADVICE is seldom welcome; and those who want it most, always like it least.

There is not a more promising sign in a young person, than a readiness to hear the advice of those whose age and experience qualify them for judging maturely. The knowledge of the world, and of the arts of life, can only be attained by experience and action.

Life is a journey; and they only who have travelled a considerable way in it, are fit to direct those who are setting out.

Never trust your own understanding in the affairs of life, if you can have the advice of a friend: never trust your reason in religion without revelation.

Experience keeps a dear school, but youth will learn in no other, and scarce in that; for it is true, we may give advice, but we cannot give conduct. However,

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remember this, they that will not be counselled, cannot be helped.

How is it possible to expect that youth will take advice, when they will not so much as take warning.

Example works a great deal more than precept; for words without practice, are but counsels without effect. When we do as we say, it is a confirmation of the rule: but when our words and actions do not agree, it looks as if the lesson were either too hard for us, or the advice not worth our while to follow.

Good and friendly advice every man is obliged to his neighbour for, when it is done in a mild way, and at a proper time, not by the way of insult, and to shew the superiority of his understanding.

I have often thought, says a late Author, how ill-natured a maxim it was, which, on many occasions, I have heard from people of good understanding; "That, as to what related to private conduct, *no one was ever the better for advice.*" But upon farther examination, I have resolved with myself, that the maxim might be admitted without any violent prejudice to mankind. For in the manner advice was generally given, there was no reason, I thought, to wonder it should be so ill received. Something there was which strangely inverted the case, and made the giver to be the only gainer.

For by what I could observe in many occurrences of our lives, that which we called giving advice, was properly, taking an occasion to shew our own wisdom at another's expence. On the other side, to be instructed, or to receive advice on the terms usually prescribed to us, was little better than tamely to afford another the occasion of raising himself a character from our defects.

In reality, however able or willing a man may be to advise, 'tis no easy matter to make advice a free gift. For to make a gift free indeed, there must be nothing in it which takes from another, to add to ourselves. In all other respects, to give and to dispense, is generosity and



and good-will: but to bestow wisdom, is to gain a mastery which cannot so easily be allowed us.

ADVERSITY sometimes brings to light concealed virtues, and prosperity sometimes rouses latent vices. We often find ourselves able when stimulated by necessity, to perform actions which we should have deemed impracticable in our moments of indolence and ease.

Every virtue gives a man a degree of felicity in some kind. Honesty gives a man a good report; justice, estimation; prudence, respect; courtesy and liberality, affection; prudence, gives health; fortitude, a quiet mind, not to be moved by any adversity.

Adversity is the true touch-stone of fortitude, and this virtue not only gains a man present praise, but a lasting memorial. Fortitude is one of the ornaments of the soul, and an instrument of felicity to the body.

AFFECTATION. We may be reserved without sourness; grave, without formality; courageous, without rashness; humble, without severity; patient, without being insensible; constant, without obstinacy; cheerful, without lightness; courteous and sweet, without too much familiarity.

AFFLICTION. Firmness of mind may be acquired by an extensive knowledge of the ways of providence, and a resignation to those afflictions which we can neither foresee nor prevent.

God governs the world by a particular providence,
*That a sparrow does not fall to the ground without him.
That whom the Lord loveth he chasteneth, and scourgeth
every son whom he receiveth: that it is good for us to be
afflicted.*

God hath so ordered the great business of mens eternal happiness, that their affections must first take possession of those glorious mansions for them; and that no man shall ever come to heaven himself, who hath not sent his heart thither before him.

Affliction brings us the nearest way to God. If God gives christian fortitude and patience under affliction, it is a certain mark of his love and grace.

Both the righteous and the wicked suffer affliction; the one is made better thereby, the other worse. Affliction, like the sun, either softens or hardens.

Afflictions are blessings, when we can say from experience, it is good to be afflicted.

Our great Creator does afflictions send,
To try our virtue, or our lives amend.

The best need afflictions for the trial of their virtue. How can we exercise the grace of contentment, if all things succeed well? or that of forgiveness, if we have no enemies.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.
Heroes in battle, pilots in the storm,
And virtue in calamities, admire.

AGE. Old age is the gift of heaven; is the long expanse of many years; the exchange of sundry fortunes, and the school of experience.

The duties of the aged consists in studying to be useful to the race who are to succeed them. Here opens to them an extensive field, in which they may so employ themselves, as considerably to advance the interests of religion, and the happiness of mankind. To them it belongs to impart to the young the fruit of their long experience; to instruct them in their proper conduct, and to warn them of the various dangers of life; by wise counsel, to temper their precipitate ardour by precept and example, to form them to piety and virtue.

Honorable age is not that which consisteth in length of time, nor that which is occasioned by number of years; but wisdom is as grey hairs, and an unspotted life is as old age.

AMBITION.

AMBITION. I am ambitious of happiness, and I believe it impossible to enjoy it without that prime blessing, a few, but faithful friends. I wish rather to be sensible than scientific; rather the christian than the philosopher. For this world, it is transitory, and I would glide through it with serenity. For the next is eternal, and therein alone should my confidence be placed.

ANGER. One man was born to help another: anger makes us destroy one another; the one unites, the other separates; the one is beneficial to us, the other mischievous; the one succours even strangers, the other destroys the most intimate friends, and even would set the world in flames to gratify his passion.

ATHEISTS. Every man that does not believe that he ought to obey God, is an atheist, let him call himself what he will.

All such as reject Jesus Christ are atheists, according to St. Paul, Ephes. ii. 12. However, there may not be many *real* atheists in the world, there are many thousand *practical* ones; the wicked are said in the scriptures, to live without God in the world; this is *practical atheism*.

Josephus, speaking of the Jewish nation, before its destruction, saith, there never was a more atheistical generation; they despised the laws of men, and made a mock at the laws of God and those that published them; *a sure presage of a near desolation.*

ATHEISM. Similitudes are beautiful scenes if drawn to the life. What is worse than infidelity infused in man, who is the very image of God? Atheism sacrifices every virtue. Now it reigns in triumph, and runs like mighty floods; the creature denies his Creator; he traverses the globe to gain proselytes, and acts within the shadow of darkness. This serpent poisons the mind, and would extinguish the very being of a Deity. He acts in policy; converses not with men of reason and sound judgment: his companions are weak

and vicious, neither willing nor capable of confuting his infidelity. I view an Atheist in time of his health as a distracted creature; at the hour of death, I see him in agonies of despair. He then weeps and prays, trembles as an aspin leaf, and cries as a child in the cradle. His life I describe as a criminal; he never repents till he comes to the tree of execution. The serpent that beguiled Eve in paradise was no atheist; he believed in his creator: but our modern infidels deny their God, till they come to breathe their last. They go their progress through the world; are fatal to youth, and misguided minds; they overturn their faith, and they also perish in the doctrine of atheism. Thus the very being of an infinite creator, the original of all, is now called in question; and the present age are for erecting a tribunal of their own, That there is no God, no resurrection, or future state. As in the beginning, all nature suffered by the fall of our first parents; so in this living generation, all suffer by the spirit of infidelity: it runs in streams throughout the islands of the earth.

ATONEMENT. The offering such conditions to the party offended, as he shall judge proper to accept, for the offence committed, and sufficient satisfaction. Thus Jesus Christ offered to God such satisfaction or atonement as he was pleased with, for the sins of mankind.

ATTRIBUTES OF GOD. The angels rejoice in the excellencies of God; the inferior creatures in his goodness; sinners, only rejoice in his mercy and forgiveness.

BAPTISM. Do you keep well in mind your baptismal vow, wherein you renounce the devil, the world, and the flesh, and promised to be Christ's faithful soldier and servant, and so continue all the days of your life. Have you so far understood and considered these things, that you made it your chief business to walk
accordingly?

accordingly? Do you watch carefully, and fight manfully against your spiritual enemies? Do you live as those that believe the gospel sincerely, endeavouring in all those things to know the will of God, and to do it? since you take Christ's name in your mouth, are you careful to depart from all iniquity? In a word, is this your greatest study and design to please and glorify God, and to work out your own salvation? If your conscience can truly witness for you, that it is indeed so, and that, at any time when you fall short, or do amiss, you are then heartily grieved for it; and do you daily labour to amend and grow better? If it be thus with you, bless God for his abundant grace and mercy.

BEGINNING is the first appearance of any thing; and there can be nothing without a beginning, but only that Almighty power which first created all things out of nothing.

Begin no business before thou first call for the help of God: for God, whose power is in all things, giveth most prosperous furtherance and happy success unto all such acts, as we do begin in his name.

BELIEVER. He who looks to, depends on, and trusts in Jesus Christ alone for pardon, justification, and eternal life, is a true believer.

Salvation is promised to all who believe in Christ, and damnation pronounced upon all who do not. Mark xvi. 16.

Rejoice then, O believer, amidst all the contempt that is cast upon you by a profane and wicked world, Rejoice in the truth: place a firm confidence in Christ as your Saviour, and give all diligence to make your calling and election sure. Be confirmed in the grounds of your faith, and pray to God that the fruits of it may so appear in your heart and life, as to put the truth of religion itself, and your own interest in it, beyond all dispute; and look forward with pleasure and triumph to that day, when all doubt and suspicion shall
be

be for ever absorbed and lost, in the brightness and certainty of the heavenly world.

THE HOLY BIBLE being a letter written unto us by the finger of God himself, What is our reading of it, and daily conversing with it, but a communing with Almighty, and making an inquiry after that revelation of his will, which his wisdom has been pleased to make unto us? And, in order to profit, we should read the Bible through, which may be done once every year, by reading about three chapters every day, two out of the Old Testament, and one out of the New.

It is the general intent of books to apply to the heart, or imagination; to touch the passions or please the fancy; but the Holy Bible addresses the soul, gives joy, peace and comfort here, and a delightful prospect of an Hereafter.

We can never understand the scriptures, but in proportion as we live by the rules they prescribe.

The lives of the saints are so many animated copies of it, not written on paper, but engraved by the spirit of God on the living tablets of men's hearts.

Read God's word with humility, and a desire to know and to learn, without questioning the truth of what is contained therein: for we lose much of the benefit, that we might otherwise gain by our vain curiosity about it.

Make the study of the sacred scriptures your daily practice and principal concern, and embrace the doctrines contained in them as the oracles of heaven, and the dictates of that Spirit which cannot lie.

Value your Bible as your best treasure; and look upon religion as your best business.

To direct your carriage towards God, read the Psalms and New Testament; to behave aright among men, read the Proverbs. Be frequent and diligent in reading the Holy Scriptures.

The truths of religion, says Lactantius, are delivered in a brief and plain manner in the Bible, such as best becomes the majesty of God, who, when he declares

clares his will to men, has no occasion to assign his reasons for it, as if he was not to be believed and obeyed on other terms; he speaks as the supreme Arbiter of all, whose prerogative it is, not to argue, but assert.

By a thorough comprehension of the Holy Scriptures, we are enabled truly and spiritually to know the only true God, and the mysteries of salvation by his only Son the Great Redeemer of mankind. In them we have the rule of holy obedience; and the ways of repentance and reconciliation for past sins are clearly set before us. We are here taught to avoid the temptations and snares of this world, and to be acquainted with the glory prepared and reserved for all true believers in the next.

There is not a son of Adam, whatever his condition may be, whether in prosperity or adversity; in temptation or deliverance; in health or sickness, but he may find in this Book some balmy comfort, to the quiet of his conscience, and to the advancement of his salvation. In short, the Holy Bible is the great Light to our paths; our comfort in affliction; our shield and sword against Satan; the school of wisdom; the testimony of God's favour, and the food and nourishment of our souls.

The sacred Oracles of divine truth, as they contain the dispensations of God to man, demand our highest veneration. The Bible is in reality the only book necessary for man to know, as it abounds with precepts to conduct him happily through this world, and to eternal felicity in the next: the study of the Holy Scriptures is therefore a matter of essential duty, and ought to be the care and concern of every christian: they declare salvation unto all men, and shew glad tidings of the kingdom of heaven; or, as a noble writer elegantly observes of christianity, "They give to virtue its sweetest hopes, to impenitent vice its greatest fears, and to true penitence its best consolation: they contain an account of the beginning of the world, and afford us a prospect to the end of it."

How

How amiable is that religion which Christ has revealed to mankind! how noble the precepts! how benevolent the principles! how interesting the truths which are contained in the Bible! the study, therefore, of that sacred volume is a duty that should engage the attention of all those who are willing to please their Creator, and save their own souls. We must lay up the words of this book in our hearts, and in our mind; we must read them to our children, speaking of them when we sit in our houses, and when we walk by the way, when we lie down, and when we rise up. Whoever, therefore, considers the sacred writings, as containing the words of eternal life, need not be told the indispensable obligations they lie under to study those sacred volumes.

As God has vouchsafed unto us the means of obtaining the knowledge of himself, and of Jesus Christ, whom he hath sent; it is equally certain, that he has commanded us to acquaint ourselves with him, and be at peace; it is no less undeniable, that whosoever seeks this inestimable knowledge, by a diligent application to the scriptures, by a child-like dependance on the teachings of the divine Spirit, by humble prayers to be led into all truth, and by doing the will of God, so far as he is acquainted with it;—whosoever seeks, by using these means, shall come to the knowledge of the truth, and be saved. If therefore persons are so negligent as not to use these methods; so audacious, as to condemn them; so haughty, as to imagine they have no need of them; they may justly be given over to their own delusions, and as suicides of their souls.

The hallowed page perus'd will still impart
 Health to the soul, and pleasure to the heart;
 The sacred text in plain and easy verse,
 To after-ages shall glad strains rehearse.
 Of man's employs, the greatest should be this,
 To find the road to—everlasting bliss:
 To aid the christian, who'd not walk in vain,
 How marks are fix'd to make the journey plain;

Read:

Read then this work, the path is plainly shown,
The steps directed, and the way made known.

An aged divinely de ceased, says, I'll answer
for it, the longer you read the Bible the more you'll
like it, it will grow sweeter and sweeter; and the more
you get into the spirit of it, the more you'll get into
the spirit of Christ.

I have read the Bible forty years, and am but an
A, B, C, scholar at it yet; it is as fresh as ever.

The more you read the Bible, study it, and pray
over it, the more you'll take heed to it, as unto a light
that shineth in a dark place.

Whenever we take the Bible up, or hear it read,
we should be as little children, humble and teachable.

There is not a word in the Bible but is truly divine,
and therefore demands the greatest attention, and
respect from you and me.

Thou precious Book be near my heart,
And may I never with thee part;
May ev'ry line, and ev'ry page,
My soul and all its pow'rs engage.

BLESSEDNESS, or Beatitude, is the grace of God
and his benefits bountifully bestowed on them that
serve him, and keep his commandments.

Beg spiritual blessings, and the things appertaining
to the soul primarily, and with the greatest earnestness:
beg temporal mercies, and such as concern this life,
and thy welfare here, with an humble submission unto
God; resigning thy will to his most holy will; ear-
nestly begging, that, what he sees not good for thee,
nor fit to be granted thee, he would make thee willing
and contented to be without.

BREAD. Christ is truly that bread of life which
came down from heaven, he that eateth of that bread
shall live forever. John vi. 58.

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He who knows his duty, will not request God for more than what he is taught to pray for, viz. that heaven would bestow upon him, *This Day* his daily bread.

CALAMITIES are always good, both in their original (which is from God) and in their end, either to exercise the good, to chastise offenders, or to punish the wicked.

When we pray for the removal of calamities, we should first lay aside the sins that are the occasion of them.

A wise man stands firm in all his extremities, and bears the lot of his humanity with a divine temper.

In the management of our affairs, we ought, first, to rely upon God, as if there were no human means; and afterwards, to put human means into such a vigorous execution, as if they were all our hopes.

CARES. It is not always great and crying sins that create a forgetfulness of God, and a contempt of his laws: very often the cares and riches of the world extinguish our faith, &c.

Poor mortals are pressed with cares for what is present, with sorrows for what is past, and fears for what is to come.

CENSURE no man; detract from no man; praise no man before his face; traduce no man behind his back; boast not thyself abroad, nor flatter thyself at home; honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by religion.

CHARITY is the indissoluble hand of God with us, whereby we are inflamed with love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.

Charity is the scope of all God's commandments.

Charity

Charity to the Poor. He who makes his own imaginary wants a reason for not giving to the poor, will never want pretences for covetousness.

Charity, or love, is one of the noblest christian graces, for it is said to cover a multitude of sins.

Charity will never fail; will never have an end, because it is that bond which unites us to God, and to one another in heaven.

Religion will never be perfectly established untill it has no other principle but Charity; for neither knowledge, nor exterior magnificence, constitute its merit—but the love of God alone.

Every principle of humanity, every motive of religion, every maxim of policy, every argument of the understanding, and every sentiment of the heart, pleads for the discharge of this great duty, Charity.

Be glad to distribute, is what the voice of reason and revelation inculcates; the invifible tie of nature prompts you to, confcience approves, and your confcience approves, and your condition of life empowers you to perform.

Fair Charity! 'tis thine to wipe away,

From sorrow's faded cheek, the streaming tear!

'Tis thine, the debt of sympathy to pay,

And whisper comfort in affliction's ear!

CHASTITY is the beauty of the foul, and purity of life, which refuseth the corrupt pleasures of the flesh; and is only possessed of those who keep their bodies clean and undefiled: and it consisteth either in sincere virginity, or in faithful matrimony.

CHILDREN. Our children are the natural and true issues of our soul, of the same mould and temperance, begot by the work of nature, and made by the power of the Almighty.

Children are the blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their parents.

He is happy, that is happy in his children.

The very best way to make your children love and respect you when you are old, is to teach them absolute obedience when they are young; that being the first virtue a child is capable of: certainly nothing sinks deeper, or takes faster root in the mind of man, than those rules and precepts learned when a child.

Hear, ye children, the instruction of a father, and attend to know understanding. Take fast hold of instruction, let her not go; keep her, for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Prov. iv. 1, 13, 14.

CHRISTIAN RELIGION. Our Saviour passed thirty years of his life in obscurity and poverty; then preached, and confirmed his doctrine with prodigies; gave health to the sick, sight to the blind, life to the dead. He died by men's malice, and rose again by his own power; sent twelve fishermen to subdue the world; success waited on their labors, and crowned their endeavors; so that, in a few years, the Christian religion spread its conquests beyond the bounds of the Roman Empire. Notwithstanding the Christian Religion has been so furiously attacked by impiety and profaneness, it has always appeared holy, always victorious, and always triumphant; it has been proved by miracles, sealed with the blood of Martyrs *, testified by the Apostles, confirmed by reason, published by the very elements, and confessed even by devils.

CHRISTIANITY. To profess christianity, or to be a christian in name, is all the religion of thousands, while to possess the *internal* evidence of religion, or a conscience void of offence, and the love of God in the heart, together with unaffected piety in the life, is the happy lot of hardly one in a thousand! *Many are called but few chosen.*

* For one that has an opportunity to be a martyr for his God, thousands become so to their vices.

Christianity, or the sum of the Gospel. Jesus Christ came into the world to form unto himself a people that should wholly depend upon God, and placing no confidence in any earthly support and comfort, should be after another manner rich, after another manner wise, after another manner noble, after another manner potent; in one word, after another manner happy; designing to place felicity in the contempt of those things which are generally admired.

CHRISTIAN. The character of a Christian. He that endeavours after holiness; does not live in the practice of any known sin; but truly believes in, and depends on, Jesus Christ alone for salvation; is led by the Holy Spirit; lives and acts as in God's presence; his conversation is unblameable; while he makes the Holy Scriptures, and in particular the example of Christ, the rule of his faith and practice. A man may be baptized, and keep his church, and go to prayers and sermons, and sometimes to the communion, and say his prayers in private, that this is enough to prove him a good christian, and make sure of salvation. All this is very good, but this will not serve, except our hearts be so thoroughly sanctified by the grace of God, that we do truly love God above all, and set our hearts on the joy of Heaven, and love our neighbours, and be true and just in all our dealings, temperate and chaste in our conversation.

This is the great end of prayers, sermons and sacraments, to make us more and more holy in heart and life, without which we shall be rather worse than better. The desires of a real christian are, that God would give us himself in all his promises, give us Christ in all his offices, give us his Spirit in all his ordinances, and give us a heart to love and keep all his commandments.

A wish of a Christian.—Life with all its fleeting pleasures; wealth with all its golden charms; youth with all its gaities and delights; ambition with all her towering schemes; nobility with all its dazz'ling titles

in its train, have nothing in them so captivating and desirable as to excite me to wish any longer to live than while I advance my Maker's glory, and my own good.

CHURCH. The church is called a vineyard because it is a place of labour, in which no man ought to be idle.

Though a man's being in the church is no certain mark of salvation, yet his being out of it is too sure a proof that he is not in the way of duty. To be of no church is dangerous; religion, of which the reward are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impresed by external ordinances, by stated calls to worship, and the salutary influence of example.

It was the usual saying of St. Bernard, when he entered the church door, Stay here all my worldly thoughts and all vanity, that I may entertain heavenly meditations.

“ Earnest desire, (says an Author), are really prayers in their own nature; sincere wishes of the heart are prayers to God for grace; prayer itself is nothing but those wishes and desires put into words, and the first is the essential part, for there may be words used without the desire, and that is not prayer, but a mockery of God; but the desires of the heart may be prayer, even without words.”

The coming in of young people successively after divine service has begun, disturbs the minds of both the minister and his audience, it shews negligence in those that do it, and gives offence to them that see it.

CHURCH-YARD. What a number of hillocks of death appear all around us! What are the tombstones, but memorials of the inhabitants of that town, to inform us of the period of their lives, and to point out the day when it was said to each of them, *Your*

time

time shall be no longer! O may I readily learn this important lesson, that my turn is hastening too! such a little hillock shall shortly arise for me in some unknown spot of ground; it shall cover this flesh and these bones of mine in darkness, and shall hide them from the light of the sun, and from the sight of man, till the heavens shall be no more.

When I look upon the tombs of the great, says Mr. Addison, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion; when I see the tomb of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debate of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be co-temporaries, and make our appearance together.

Go to the *church-yard*; O sinful and thoughtless mortal; go learn from every tomb-stone, and every rising hillock, that, *the wages of sin is death*. Learn in silence, among the dead, this lesson which infinitely concerns all the living; nor let thy heart be ever at rest, till thou art acquainted with Jesus, "who is the resurrection and the life."

A Monumental Inscription.

It must be so—our father Adam's fall,
And disobedience brought this lot on all;
All die in him: how hopeless should we be
Blest revelation! were it not for thee?
Hail glorious gospel! heav'nly light! whereby
We live with comfort, and with comfort die:
Look thro' this gloomy scene beyond the tomb,
And see a life of endless life to come:

Our bodies now deform'd again shall rise,
 Refin'd and fitted for immortal joys ;
 All tears be dry'd, each rising sigh suppress'd,
 This is our entrance on eternal rest ;
 Here freed from pain, and grief, and ev'ry sin,
 To live indeed the dead in Christ begin.

Agefilaus, (a Grecian), when on his death-bed. He desired that no image, nor monument of him should be erected ; saying, If I have done any deed worthy of remembrance, that deed will be my monument ; if not, no monument can preserve my memory.

Tomb-stone. " You provide the noblest materials for building, when a pick-axe and a spade are only necessary, and build houses of five hundred by one hundred feet, forgetting that of six by two."

Such pleasing visions as attend the just,
 Whilst their pale clay lies mould'ring in the dust,
 Grant me, great God ! and in that calm retreat,
 I'll envy not the worldly-rich and great !

COMFORT is an ease, help, or consolation in our troubles and adversities, which disburthening the mind, restores it to calm and quiet patience.

The good man's comfort is in God, therefore he looks to him under all his troubles and finds rest to his soul.

COMMANDMENTS. The greatest proof of our loving Jesus Christ, is our keeping his commands, for he says, *If ye love me keep my commandments.*

COMMUNION. To hold daily and sweet communion with God, is the happy portion of his saints and people.

Let prophane minds laugh at it as much as they will, there is a secret commerce between God and the souls of good men ; they feel the influence of heaven, and become both wiser and better for it, their thoughts are nobler as well as freer ; those that truly fear God have

have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of Truth, which does really, though privately, prevent and direct them that fear, depend and call upon God for his guidance and direction. Though the divine assistance is principally seen in matters relating to the soul, yet it is very often in the concerns which a good man that fears God, and begs his help, shall very often, if not at all times, find.

COMPANY. Endeavour as much as you can to keep company with people above you. There you rise, as much as you sink with people below you; for you are, whatever the company you keep is. Do not mistake when I say company above you, and think I mean with regard to their birth; that is the least consideration: but I mean with regard to their merit, and the light in which the world considers them.

The Bible is the christian's best companion, the better he is acquainted with it, the more he will like it.

The good man wishes to make those only his companions on earth, whom he hopes to be in company with in heaven.

CONFIDENCE. which ought to make the ties of friendship stronger, does generally produce a contrary effect; so that it is a wise man's part to be as reserved in this particular as is consistent with the laws of decency, and united affections; but above all, let us have a care not to disclose our hearts to those who shut up their hearts from us.

CONSCIENCE generally is the certain and assured testimony which our souls carry about with them, bearing witness of what we speak, think, wish, or do: it is to the wicked an accuser, a judge, and an executioner; to the godly, a comfort, reward, and aid against all adversities.

Conscience, of all the deeds, the judge severe
Reproaches sternly, but it chides sincere,

We

We feel its power, and its sting we dread,
Yet still too oft' our wonted paths we tread.

Conscience sits as judge in the mind, and approves or condemns our designs and actions, as it sees them just or unjust, agreeable or contrary to the laws of God and nature. If we have done well, it teaches us to rejoice in the reflection; and if evil, it fails not to punish us with a painful sense of it. From thence arises the continual happiness of the good man, and never ending disquiet of the guilty.

There is such a thing surely as conscience, and that, like a faithful monitor, hath in a thousand instances been heard to say, "Verily there is a reward for the righteous, there is a God who judgeth in the earth. His eye is upon thee; and all thy thoughts, dispositions, and resolutions, as well as all thy outward actions, he will one day bring into judgment."

Conscience is a faithful monitor, which never fails to strike the heart with confusion at the remembrance of sin, and will continue to repeat its admonitions till it brings forth sorrow for it.

When conscience pleads, turn not away;
'Tis heaven that speaks and points the way.

CONSISTENCY. What is the grand truth; the truth that ought to be inculcated every hour upon mankind? the necessity of consistency. Who does not perceive, that without consistency nothing valuable is to be acquired? No peace or comfort; no satisfaction within ourselves, no solid enjoyment from any thing without us, can be our portion, whilst we are continually fluctuating and changing.

CONSOLATION. True christians have God for their father, Jesus Christ for their mediator, and the Holy Ghost for their comforter. True faith therein will assuage the greatest sorrows.

CONTEMPT. Divas shone one day in all the gaiety and splendor imaginable, and looked on Lazarus with contempt;

contempt; next day he found himself in the torments of hell, and Lazarus in the happy regions of immortality.

CONTENT is a quiet and settled resolution in mind, free from ambition and envy, aiming no farther than at those things already possessed. When you meet with the heaviest crosses and disappointments, or lose your dearest relations and friends, say with holy Job, *the Lord gives, and the Lord takes away, blessed be the name of the Lord.* Beseech God to teach you that excellent lesson of *Contentment* in all estates, *Phil. iv. 11, 12, 13.* Though you may be low and poor in the world, yet consider, you have always cause to be thankful, but never any reason to complain: God knows what condition is best for us, and let us leave it to him to chuse what we shall have.

A competence is all we can enjoy,
O be content when heaven can give no more.

CONTENTMENT is only to be found in ourselves; a man that is content with a little, has enough; he that complains, or is dissatisfied with his lot in the world, is a stranger to contentment. Be content with a little, Jesus Christ was so, though all nature was at his command.

Hear the appointment of the Shunamite with respect to the man of God; "Let us make a little chamber, and set for him there a bed, and a table, and a stool, and a candlestick." 2 Kings iv. 10.

The true christian has the greatest reason to be contented even in the most distressed and forlorn condition, for the Lord has promised he will never leave him nor forsake him.

Contentment and resignation under the dealings of God's providence, exemplify the christian's temper, and will more or less influence his conduct.

A quiet and contented mind is the supreme good, the utmost felicity man is capable of in this world, and the

the maintaining such an uninterrupted tranquility of spirits is the very crown and glory of wisdom. The discontented man is ever restless and uneasy, dissatisfied with his station in life, his connections, and almost every circumstance that happens to him. He is continually peevish and fretful, impatient of every injury he receives, and unduly depressed with every disappointment he suffers.

CONVERSATION is an advantage peculiar to man, as well as reason: it is the bond of society, and by it the commerce of civil life is kept up; the mind communicates its thoughts, and the heart expresses its inclination: in short, friendship is contracted by the same means. It is no prejudice to religion to be free and open in conversation, and pleasant and chearful in common life, but rather an instance and expression of it.

Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

In conversation avoid commending any man to his face, for that favors of flattery; but rather commend him to others, that they may have a good opinion of him.

Despise not any one behind his back; for that looks malicious: but tell him privately of his faults, that you may work a reformation in him.

CONVERTS. The method which Christ took to make converts, was not by fire and faggot, but by convincing the judgment, converting the heart, and regulating the life, through the operation of his Holy Spirit.

CONVICTION. To close with the truth, when it is proposed, is oftentimes a necessary step to conversion. Without conviction, there can be no true conversion; without conversion there is no salvation; conviction may be without conversion, but there can be no conversion without conviction.

COUN.

COUNSEL. *Take counsel of God.* That is, ask his blessing and assistance before you act; this will both shew you what is fit to be done, and restrain you from doing what is not fit.

Practical counsels. Pray in your family daily, that your's may be in the families which call upon God.

Labour for a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. iii. 4.

Pore not on the comforts you want, but on the mercies you have.

COURTESY is a virtue which belongeth to the courageous part of the soul, whereby we are hardly moved to anger. Her office and duty is, to be able to support and endure patiently those crimes which are laid upon her: not to suffer herself to be hastily carried to revenge, nor to be easily spurred to wrath; but to make him that possesseth her mild, gracious, and of a staid and settled mind.

COVETOUSNESS is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another: it is also a sparing and niggardliness in giving, but open-handedness to receive whatever is brought without conscience, or any regard whether it be well or ill attained.

It is a much easier task to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key of the miser's chest,

Part of a Miser's Will (when dying).

I give and devise, (old Eucho said,
And sigh'd), my lands and tenements to Ned.
Your money, Sir—my money Sir! what, all?
Why if I must—then wept! I give it to Paul.
The manor Sir;—the manor! hold, he cry'd,
Not that—I cannot part with that—and dy'd.

The

The property of a covetous man is, to live like a beggar all the days of his life, and to be found rich in money at the hour of his death.

CROSS. He who had all things in his power, made choice of the cross. Since the fall of Adam, there is no salvation to be hoped for but by the cross. No *cross*, no *crown*, for we must through much tribulation enter into the kingdom of heaven.

The PASSION and CRUCIFIXION.

Behold the Man of sorrows, Son of grief,
In deepest agony, implore relief,
So keen his pangs, the sweat from every pore
Ran trickling down, like drops of human gore.
Father (he cried), if possible, I'd shun
This bitter cup; if not, thy will be done.
Thus was his soul the great Atonement made.
The sins of all upon his shoulders laid.
As sheep to shearing, or to slaughter led,
Resign'd, this Lamb of God devoted, bled.
His own companion, his familiar friend;
Judas, betrays him to a fearful end:
And more to blacken his detested crime,
A friendly kiss the traitor makes the sign.
Hail, Master, the apostate cries, and straight
Rush on him those, who thirst his life to take.
His sacred person seiz'd, to judgment led.
Forsook by all, his own disciples fled:
False witnesses suborn'd, accuse at large
In unsupported, diabolic charge.
Convinc'd, the Judge himself aloud exclaims.
No fault I see, his innocence remains;
With this just man I nothing have to do,
His blood shall rest upon your sons, and you.
His blood be on us, instant they reply'd;
But as for him, let him be crucify'd.

DAY. The day of life will soon close, and the night of death approach, therefore work out your own salvation

vation while it is day, knowing the night cometh when no man can work.

“ Live every day as tho’ it was your last,
 “ And make each day a critic on the past.”

DEATH. That the realizing the great events of death and eternity will have a mighty effect, with the blessing of God, to promote the life and spirit of religion. Death is the common lot of all mankind. We have none of us the shadow of a reason to expect an exemption from it; nor do we know when the event will take place. Be the time however when it may, we are sure the scene will be most solemn; it cannot be beheld even at a distance, without commanding an awe upon our spirits. Death is the dissolution of an union the most dear and intimate in nature; it puts an end to all our present connections and pursuits; leaves the body in a state of inactivity and putrefaction; and hurries the soul into a world, to us as yet unknown.

Death is taken three manner of ways. The first the separation of the soul from the body, with the dissolution of the body until the resurrection: The second is death of sin, he is said to be dead which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.

Death is the law of nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery.

If you hope to die well, take care to live well; to live and die is all we have to do.

He who lived one day has lived a thousand; still the same sun, the same earth, the same world, the same enjoyments; nothing more like this day than to-morrow; death only would be new to us, which is but the exchange of this bodily state for one that is all spiritual.

This consideration should ever be present with us, lest the health we enjoy, and the seeming distance of eternity should make us careless.

D

DEATH-

DEATH-BED REPENTANCE. He who long pursues a vicious course of life, and returns not till the latter end of his days, must never expect either to live or die in so great peace, or so assured a prospect of being happy in the other world, though he be ever so diligent and sincere in his religion, as he who begin betimes, all his hopes will be mingled with sad fears of his condition; the sense of the many grievous sins of life, will still be afflicting his conscience, and he will be doubtful whether he hath sufficiently repented of them, and whether God hath received him to favor. This is the unavoidable consequence of putting off the business of religion to our latter days.

DEJECTED SPIRITS. You must not always expect the sunshine of health and prosperity, but to have your lot of trouble and adversity, as well as others. But remember for your comfort, he that gives joy, can and will give strength to bear sorrow.

None should despair, because God can help them; and none should presume, because God can cross them.

Dejection is only to be expected from the villain, when guilt points the arrows of adversity.

DEISM is denying the holy scriptures to be a revelation of the will of God, and holding the light of nature, aided by reason, as the only true guide to duty.

DEITY. The *nature, attributes, and perfections* of the Deity displayed.

God is greatly to be feared, and highly to be had in reverence by all that come before him, for his *glory* no eye can behold, his *majesty* no thought can comprehend, his *wisdom* is *past finding out*, his *power* no strength can resist, from his *presence* no *swiftness* can flee, from his *knowledge* no *secret* can be hidden, his *justice* no art can evade, his *mercy* is infinite like himself, and his *goodness* every creature partakes of.

Hence the Christian may learn what a God he has to trust in, depend on, look to, and to be defended by.

And

And the sinner what a God he has to fear, an enemy to oppose, and a judge to stand before.

The visible marks of extraordinary wisdom and power appear so plainly in all the works of the creation, that a rational creature, who will but seriously reflect, cannot miss the discovery of the Deity.

DENIAL. He who does not practise the duty of self-denial, does not put himself into the way of receiving the grace of God. God frequently owns those who deny themselves.

Self-denial is a victory over nature, the door of true humility, the wall of chastity, the fortification of modesty, the first step to honour, the life of virtue, the death of vice, and the genuine mark of a real christian.

Seldom, very seldom, do we find the Apostle so vehement in his exhortations, so earnest in his remonstrances, and under such commotions, as when he is inveighing against that very sin, from which I am now dissuading you. "How often (says he to the Philippians), have I told you before, and now tell you, even weeping, that if you thus continue to give up yourselves to your own hearts lusts, reject and disclaim all acts of self-denial, as if not christian duties, and break through every rule of temperance, sobriety, and moderation, the end thereof will terminate in your destruction."

DESPAIR. is a sorrowfulness without all hope of better fortune, a vice which falsely shadoweth itself under the title of fortitude and valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loss of their souls and bodies.

Despair makes a despicable figure, and descends from a mean original; it is the offspring of fear, of laziness and impatience, and argues a defect of spirit and resolution.

DEVILS are our tempers. to sin, blasphemy, and all

other evils : they that stand in fear of God, take pleasure in that which displeaseth them.

DEVOTION. To desire to serve God in the state of life his providence has placed one in ; endeavouring every day to serve in that state more perfectly. This is true devotion.

The most illiterate man, who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition, and there is an indelible mark of goodness in those who sincerely possess it.

DEVOUT. The devout see things in a right light, they enter the church with veneration, knowing it to be the house of God. They consider the preacher as God's messenger, his sermon as God's word ; the congregation as God's children ; the sacraments, as effectual means of grace, and as inestimable blessings.

We have reason to bless God for those sins which awaken us, lead us to repentance, and make us to love much, because much has been forgiven.

DISSIMULATION. A man may make use of artifice without being a cheat ; because, a person of that denomination is one that pretends to do good with an intention to commit evil ; but an honest man may use dissimulation so far as to frustrate an intended mischief against himself.

DRUNKENNESS is that vice which stirreth up lust, grief, anger, and extremity of love, and extinguisheth the memory, opinion, and understanding, making a man twice a child : and all excess of drink is drunkenness.

DUTY. There is no excuse can palliate a deficiency in that respect and obedience a child owes its parents ; filial duty and piety is the fountain of all virtues ; it has

has religion and nature for its basis; and those who build their happiness on such a foundation can never fall; every blessing may be expected from a constant exercise of that most amiable virtue; and as an additional one, God has promised long life, what more can prove its estimate in the eyes of heaven.

When I see a poor man taking care of his children, teaching them their duty to God, and their fellow-creatures, or bringing them to be taught, I conclude this man is performing the duty of his station.

A man of probity is satisfied with doing his duty after the best manner he can, without thinking how the world may censure it: the reflections which others may make on his conduct are the least of his thoughts. He does what is good, because he loves it, and as it is amiable he thinks he ought to love it.

DUTIES. Our duties will encrease as our power encreases.

Persons often value themselves for actions which they cannot forbear doing from a constitutional bias; when they ought, in modesty, to distinguish between the virtue and necessity that impels them.

EDIFICATION. You say you was much edified by such a sermon, yet you continue still the same: you deceive yourself; take heed then of self-deception.

EDUCATION. It is education alone that can mend nature, and improve the talents of that great benefactors. Has she given us a competent share of sense and reason? education raises our sense to wisdom, and our reason to judgment.

ENEMIES. When we think of doing a kindness, our enemies ought to have a place in our thoughts, for then we act as become christians.

To forgive our enemy before he is sensible of his fault, is to encourage him in his sin; but not to forgive him, is to sin one's self. A man who is at vari-

ance with his neighbour, and refuses to be reconciled, has but one prayer to make, namely, that God would change his heart. *Forgive them for they know not what they do.*—May it be your language in all the affronts and indignities you may receive.

ENVY. Be ever willing to allow due praise to those who merit it; let not their superior excellence blind you to their worth, or tempt you to depreciate them; could you by the breath of slander tarnish their fairest fame, remember that blackening the action of your neighbour, does not add a lustre to your own.

ESTEEM. Mark in others what procure them esteem, and imitate them therein; at the same time, observe what renders them disagreeable, and shun it.

Those qualities that chiefly gain us esteem and praise, are good nature, integrity, good sense, and good breeding.

ETERNITY. O Eternity! how are our boldest, our strongest thoughts lost and overwhelmed in thee! who can set land marks to limit thy dimensions, or find plummets to fathom thy depths? Arithmeticians have figures to compute all the progressions of time: Astronomers have instruments to calculate the distances of the planets: but what numbers can state, what line gauge, the lengths and breadths of eternity? It is higher than the Heaven, what canst thou do? deeper than Hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea.

Consider things as they have respect to eternity.

Use things temporal so as not to lose things eternal. Live and act as for eternity.

—EVENING MEDITATION. Cast up the accounts of the day; if aught be amiss, beg pardon: gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

FAITH.

FAITH. Be not so weak as to think you may be saved by a good belief alone, by your *faith in Christ*, and trusting in God, without obedience to his commands.

Faith is known by works, as trees are by their fruits. Faith in Christ, love to him, and dependance on him, must go together.

FRIENDSHIP. Of all felicities, the most charming is that of a firm and gentle friendship; it sweetens all our cares, and dispels our sorrows, and counsels us in all our extremities.

FRUGALITY, We ought to manage our temporal riches to the best advantage, not out of covetousness, but because they are the gifts of God.

To a thoughtful person (if he attends to what his own mind dictates to him), this reflection will always be uppermost. Whilst I not only enjoy all the comforts, but even wanton amidst all the superfluities of life, ought I not to send portions to them for whom nothing is prepared?

FUNERAL. Taking a solitary walk in the evening of a summer's day in the adjacent fields, to meditate on the works of creation, unmolested by the cares of business and the strife of tongues; I was met by the funeral of a brother mortal, advancing with solemn pace to man's long-home (the *grave*.) Struck with a sight which reminded me of my own mortality and approaching dissolution (how near or distant God alone can tell) I was naturally led to reflect on the awful change which soon must take place on me—and all.

FUTURITY. Employ the present time in preparing for a future state.

Improve the life that now is, in preparing for that which is to come, so shall life temporal be a happy life to eternal.

Wisdom will always wish futurity to be concealed till

till occuring events disclose the mysterious page, and moral goodness will never wish to intrude upon the secrets of the Almighty; but rest perfectly satisfied with what is revealed.

GIVE your heart to your Creator, due reverence to your superiors, honour to your parents, your bosom to your friend, diligence in your calling, an attentive ear to good counsel, and your charity to the poor.

GOD. The beginning of all things, the idea and pattern of all good, is the Almighty Omnipotence, who wanteth beginning and ending; being made of none, hath by his own power created all things.

In the beginning God created the heavens, &c. to believe that there is a God, is the first article both in natural and revealed religion. God is Almighty, (says St. Jerom) who made all things, not by angels or any other powers, for he needed none of these; but by his word and spirit he completed and perfected them; for the Son and Spirit were always with him, by whom he did all things according to his will.

God is greatly to be feared, and to be had in reverence by all them that come before him.

GODLINESS hath the promise of the life that now is, and of that which is to come. What an encouragement is this, to live soberly, righteously, and godly in the world?

The Mystery of Godliness. To perform all duties commanded in the word, as if we could merit heaven by them, and yet to renounce all dependence on them and rely only on Christ's merits.

Faith in the Lord Jesus Christ, and repentance towards God, are indispensably necessary to form the character of the godly.

The grace of God which bringeth salvation, teacheth men to deny all ungodliness and worldly lusts, and to live righteously, and soberly, and godly in the present evil world. Such is the very spirit of the christian institution.

GOOD:

GOOD-FRIDAY. What is the use of keeping Good-Friday, but to draw our attention back on what Christ has done, by offering himself up a sacrifice for sin, and to make us look forward at the fruits of his obedience unto death.

GOSPEL. The sacred writings are filed the gospel, because they contain glad tidings of salvation for all men.

The gospel was, doubtless, preached over all the world by the Apostles, and their successors, as appears by three hundred and eighteen bishops being at the council of Nice, out of all the chief provinces in the world.

GRACE. God has promised to give his Grace and Spirit to those who humbly ask and pray for it.

Before grace comes, we love what we ought to hate, and hate what we ought to love; we receive what we ought to reject, and reject what we ought to receive.

Ever seek the grace of God to guide your steps aright, and ever tread in virtue's path with pleasure and delight. Ask and ye shall receive, that your joy may be full.

Be sure before you sit down to meat, to beg God's blessing upon it, and afterwards return thanks.

GRATITUDE. Our thankfulness and gratitude to God for the mercies we receive, should be expressed every morning, and repeated every night.

Favorable conjectures, like riches, and other gifts of heaven, are remembered with gratitude by those only who have understanding to preserve and enjoy them. The Spendthrift dissipates his thankfulness with his wrath; and his imprudent folly, renders him both miserable and ungrateful.

Gratitude to benefactors. What humility should it excite in us, what zeal and resolution to repay by a useful life the obligations we lie under, and to become a helpful member to society, to which we are so much indebted

indebted, many are intitled to the favors of the world from the merit of their ancestors; on the contrary, the world has a right to demand good actions from us, for the very subsistence we owe to it, who are but the children of providence and human beneficence.

HAPPINESS. He who moderates his desires, adorns his life by a good conversation, and keeps fortune under his feet, enjoys the best happiness this world can afford.

The happiness of this world is transitory and vain, but the happiness of heaven will endure for ever.

———— We by experience know,
Within ourselves exists our sin or woe.

HATRED is a grief arising from another man's prosperity, and malignity is most commonly joined with it.

HEAVEN is generally taken for that part of the world which is over our heads, a place full of the divine residence, and the land where the faithful after this life expect their portion and inheritance.

Celestial faith! lend me thy piercing eye,
To view the glories of the distant sky,
Where joys can mensurate to our souls abound,
And love and peace for ever keep their round.

HEAVEN AND HELL. That the desirable things of heaven should be so slighted and despised, and the dreadful horrors of hell should so little affect our fears, must be for want of faith in their reality.

Think not to die, and in the senseless tomb,
Calmly to sleep, is all the sinner's doom.
But God in mercy hath each sin declar'd :
And Hell assign'd to each, its due reward ;
Know then, and fear ; for he is most true,
His wisdom cannot threaten, what his pow'r can't do.
HEARING.

HEARING. In hearing of God's word, (whether it be read or preached) be not only attentive to it, but inwardly digest it by applying to your own conscience its general admonitions, reproofs, or exhortations; and by treasuring up in your memory its precepts and examples, its promises and threatenings, for the constant and right ordering of your conversation.

THE HEART. The heart is deceitful above all things; it is a bosom traitor. The heart of a virtuous person is a paradise.

Harbour not evil in your heart, lest the mischief you design for others should fall on your own head.

HISTORY. The advantages found in history seem to be of three kinds; as it amuses the fancy, improves the understanding, and strengthens virtue.

History is the register of time, the guide of life, the memory's food, and the messenger of antiquity.

HONOR. True honor, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honor, as it is graceful and ornamental to human nature. The religious man fears, the man of honor scorns to do an ill action. The latter considers vice as something that is beneath him, the other as something that is offensive to the Divine Being: the one, as what is the other, as what is forbidden.

HONESTY. The generality of men are rather legally than morally honest.

Honesty and industry are commendable in all.

HOPE is that virtue whereby the mind of man putteth great trust in honest and weighty matters, having a certain and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the

the help and grace of God, without which, it is vain and imperfect.

What we hope for, whether respecting this world or a better, should be either for the glory of God, the good of our own souls, or the benefit of our fellow creatures.

Hope naturally includes desire and at the same time an endeavour to obtain, let us then take heed what we hope for.

HUMANITY. The truly brave must be humane.

The truly brave man can hardly shew a greater instance of humanity, than by looking back with tenderness and compassion upon the infantile and helpless state he himself was once in.

HUMILITY. Nothing adorns a high station in life like humility. He that is truly humble, never thinks he has any thing to be proud of.

HYPOCRISY. By hypocrisy a man does not only deceive the world, but very often imposes on himself; for it conceals his own heart, and makes him believe he is more virtuous than he really is. It is this fatal hypocrisy and self-deceit, which is taken notice of in these words, who can understand his errors? *cleanse thou me from my secret faults.*

The man who makes a cloak of religion to hide his villany, is an arrant hypocrite.

IDLENESS is such a badge of disgrace, that he who wears it as a reproach to religion, a scandal to society, and despised by God and men.

INDUSTRY. Endeavour by the honest arts of industry and labour, diligence and frugality, (*rising up early, late taking rest, and eating the bread of carefulness*) to improve what you are possessed of, to the best advantage, and to gain, if possible an additional to the one you have, never enlarging your desires beyond the limits of

of your fortune. Prudence requires that you should conform yourself to your station, check all aspiring views; and in your seasons of relaxation, as well as in every other point of your conduct, consult your own circumstances, not the pattern of your superiors, and proportion your current expences to your annual revenue.

JESUS CHRIST is God's Son, the sinner's best friend.

Jesus is the only Saviour of lost man; faith in him makes him our refuge from the storm of God's wrath, and will entitle us to his favour, intercession, and acceptance.

There is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only in the name of our Lord and Saviour Jesus Christ.

Christ is the way, the truth, and the life. The way wherein thou oughtest to walk; the truth which thou desirest to obtain; and the life of happiness which thou longest to enjoy.

INFIDELITY. The late Lord Lyttleton entertained doubts of the truth of christianity. He thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself serious to the great question. His studies being honest ended in conviction. He found that religion was true, and what he had learned he endeavored to teach by *observations on the conversion of St. Paul*, a treatise to which infidelity has never been able to fabricate a specious answer.

IMMORTAL. In describing the bliss of immortal beings, we have while in this life, no ideas more expressive than those which depend on the senses of seeing and hearing, which senses seem principally designed for the service of our immortal part, and may be called vehicles for the souls food, as those of tasting, smelling, and feeling, are designed purely for the body's use.

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After

After death the soul will, doubtless, be gifted with many powers and inlets to happiness or misery, which we can at present have no idea of.

IMMORTALITY. Every rational creature under heaven is a candidate for immortality; we cannot think of this too often, this corruptible body must put on incorruptible, and this mortal immortality.

The world's my scorn: its charms I all despise;
My soul thirsts after joys beyond the skies:
Here I'm perplex'd with various scenes of grief;
There is the place to find a sure relief.
Now sooth'd with hopes then plung'd in dark despair,
Wand'ring I roam to draw the vital air.
O pow'r supreme, assuage my anxious breast,
And to thy pilgrim grant a joyful rest!

INGRATITUDE for FAVORS. This was Hezekiah's crime, for which he suffered, he forgot God who had done so much for him, and in the pride of his heart was lifted up, &c.

The ancient heathens used to say, call me an ingrate, and you call me every thing that is bad.

JUSTICE leads to Godliness, and Godliness is the knowledge of God: it is moreover, in respect of us, taken for an equal description of right and of laws.

As man is made for society, we must of necessity have various mutual intercourses with each other. And as these intercourses are by words or actions; so justice requires that in the former we should have a strict regard to truth, and in the latter to righteousness.

No man can be miserable that suffers for justice, nor truly happy that prospers by injustice.

JUSTIFICATION OF MAN. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings. Wherefore, that we are justified by

by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the homily of justification.

JUDGMENT. A day hath God appointed in which he will judge the world; and on that day, ushered in by a voice louder than that which shook mount Sinia, death and hell shall deliver up their dead, the scattered remains of millions of beings shall be collected, and the immortal spirit again possess the habitation it had forsaken. To the astonished sight of this prodigious multitude the Son of God shall instantly appear in the clouds of heaven, with a splendour on his countenance far surpassing that of the sun, and attended with myriads of angels in all their glory. Before whose dread tribunal every individual shall be summoned; exact scrutiny shall be made into the characters and actions; judgment shall immediately be given; and so amidst the solemnities of an expiring world, the wicked shall go away into everlasting punishment, and the righteous into life eternal.

On the last judgment.

“Great day of dread, decision, and despair!
At thought of thee, each sublunary wretch
Lays go its eager grasp, and drops the world,
And catches at each reed of hope in heav’n.”

KNOWLEDGE is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of wisdom, and the beginning of our salvation.

A man can know little, and yet he wants to know all things. He is confined to a point of time in this life, yet extends his views backwards and forwards, through millions of ages, till he is lost in eternity. He is confined to some minute part of this globe, yet while his feet stand on it, his soul is travelling through the whole planetary system: traversing the immensity of space, till he is at last lost in infinity.

SELF KNOWLEDGE is the most proper knowledge in the world ; without it a man can neither be a proper judge of his own conduct, nor that of his fellow creatures.

If you desire knowledge only to know, it is curiosity ; if to be known, it is vanity ; but, if to edify, it is charity ; or that thou mayest be edified, it is wisdom.

It is for young men to gather knowledge, and old men to use it.

LEARNING is the knowledge and understanding of the arts and sciences.

The primitive christians excelled us in goodness as much as we do them in learning ; and were better without those advantages, than we are with them.

Learning if rightly applied, makes a young man thinking, attentive, and industrious, confident and wary ; an old man chearful and reserved. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times, it cheers in solitude, and moderates upon a throne.

Marcus Aurelius used to say, he would not part with the little learning he had acquired for all the gold in the world ; and that he had more glory from what he had read and written, than from all the victories he had won, and all the realms he had conquered.

LIBERALITY is an excellent use of those benefits which God putteth into our hands, for the succouring of many : which virtue is altogether joined with justice, and ought to be guided by prudence and moderation.

Your light never shines before men with more resplendent lustre, nor can yield greater satisfaction to your own breast, than whilst you are communicating that happiness to others which you yourself enjoy.

For the poor you have always with you, and when you will, you may do them good.

LIBERTINE PRINCIPLES. Why are too many pleased to hear religion ridiculed ? is it because it is ridiculous ?

ridiculous? No, but because men's lives are corrupt, and they secretly wish there was no truth in religion.

The way to stop the mouths of libertines is, to oblige them to produce their creed, and their principles, and to prove them.

LIFE is given and continued for no other end but to glorify God, and to work out our own salvation; this is not often enough thought of. A true christian is neither over fond of life, nor weary of it.

Every wise man, therefore, will consider this life only as it may conduce to the happiness of the other, and cheerfully sacrifice the pleasures of a few years to those of an eternity.

Oh how precarious is the state of man,
Uncertain always since this world began;
To-day a stranger to the cares of life,
To-morrow plung'd in enmity and strife,
To-day in rapture and spontaneous mirth,
To-morrow almost at the point of death;
Without exceptions mortal man must fall,
When summon'd by his maker, God of all;
The young, the old, the lusty, and the brave,
Sicken alike and drop into the grave.

Life is uncertain, and all earthly possessions precarious; so that *we know not what a day may bring forth*: it, therefore, behoves us to use our time of health, strength, soundness of mind, liberty, &c. while we have them.

LOVE is the effect of the soul, whereby man's heart hath no fancy to esteem, value, or ponder any thing in this world, but the care and study to know God: this love is heavenly.

LUKEWARMNESS consists in a settled indifference about religion, under a formal profession of it.

A constant neglect of religion is impiety—a total rejection of it is apostacy and atheism.

LYE. He who tells a lye, is not sensible how great a task he undertakes; for he must be forced to invent many more to maintain that one.

LYING is a false signification of speech, with a will to deceive: which cannot be cured but by shame and reason.

When Aristotle was once asked, what a man could gain by uttering falsehoods, he replied; "not to be credited when he tells the truth."

MAN is a creature made by God, after his own image, just, holy, good and right by nature; and compounded of soul and body: of soul, which was inspired of God with spirit and life; and of perfect natural body, framed by the same power of God.

Man was created to set forth the glory of his creator, and to speak and do those things which are agreeable unto him, through the knowledge of his benefits.

The truly good man in a state of *affluence*, has the eye of *pity*, the heart of *charity*, the ear of *mercy*, the feelings of *humanity*, and the hand of *liberality*; he is a real friend to the poor, an example of benevolence to the rich, a pattern desiring universal imitation, and a blessing to all around him.

MARRIAGE. Prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion,

Marriage enlarges the scene of our happiness and misery; the marriage in love is pleasant, the marriage of interest easy, and a marriage where both meet, happy. An happy marriage has in it all the pleasures of friendship; all the enjoyments of sense and reason, and indeed all the sweets of life. If man and wife will but avoid disputes, and command their tempers. According to the laws of the Medes and Persians, all women are to obey their husbands.

MARTYRDOM. Let the examples of the pious martyrs animate us to a steady perseverance in the faith
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of the gospel, and inspire us with the sincerest gratitude to our blessed Redeemer, who suffered on the cross, and submitted to martyrdom for our sakes, who was crucified for our iniquities, and rose again for our justification.

MAXIMS. In ancient times the observations of wise men were summed up in short comprehensive sentences: if these sentences contained serious and self-evident truths, they were generally called maxims.

MECHANIC. Covet much to be a mechanic, by these principles exist the regulation and the basis of faith and society.

MEDITATION. Often meditate on the joys of Heaven, which will be everlasting, and this will fix your affection on things above, and render you very indifferent to the vanities and pleasures of this world.

MORNING MEDITATION. Our morning meditations should be, to lift up our hearts to God in thankfulness for prolonging our lives. To make fresh resolutions of approving ourselves his people, by our actions. To set a watch over our own infirmities and passions, and over the snares laid in our way through the day.

MEMORY is that which preserveth the understanding, keeping fast those things heard and learned; it is the mother of the muses, the treasure of knowledge, the hearing of the deaf, and the sight of the blind.

Memory is like all other human powers, with which no man can be satisfied, who measures them by what he can conceive, or by what he can desire. He, whose mind is most capacious, finds it much too narrow for his wishes: he that remembers most, remembers little compared with what he forgets. He therefore that, after the perusal of a book, finds few ideas remaining in his mind, is not to consider the disappointment as peculiar

peculiar to himself, as to resign all hopes of improvement, because he does not retain what even the author has perhaps forgotten.

The memory of things below remains with us after this life, either in Heaven or Hell. *Son, remember that thou in thy life time receivest thy good things.* Luke xvi. 25.

MERCY. The Lord knowing man's utter inability to render him *perfect* obedience, will have *mercy* and not *sacrifice*, *blessed be his holy name.*

He, whose commands the raging seas obey,
Can drive, in mercy, ill designs away.
His blest decrees most humbly I revere,
Adore my God—and nothing else I'll fear.

MINISTERS, whose business it is to recommend religion to others, should beware of dwelling too much on gloomy subjects. That peace and tranquility of mind, which true religion is calculated to inspire, is a more powerful argument in its favour, than all the terrors that can be uttered. Terror may indeed deter men from outward wickedness, but can never inspire them with that love of God and real goodness in which alone true religion consists.

MISFORTUNES. I am prepared against all misfortunes; expecting whatsoever may be, will be. All infelicities and sufferings are the easier to me, because that by contemplation and experience I have made them familiar to me: what wonder is it to lose any thing at any time, when we must shortly lose all.

It was the saying of a venerable author, that there were no people more unhappy than those who never had experienced misfortune; because, saith he, a man is unsupportable in good fortune, that has never experienced the bad,

MISERY. The sinner might have justly expected eternal

eternal misery as his portion, at his Maker's hands, had he not declared himself a God of infinite mercy.

Scarce an ill to human life belongs,
But what our follies cause, or mutual wrongs ;
Or if some stripes from Providence we feel,
He strikes with pity, and but wounds to heal.

MODERATION. There is an œconomy that must always be observed in every pursuit, action, or undertaking. Even your pleasures, except used with moderation, prudently varied, and pursued rather as a temporary relaxation than as a constant employment, soon become insipid. The most innocent enjoyments have their bounds. It is a temperate use that constitutes the bliss, and preserves those powers and faculties, on the proper exertion of which the happiness of this life entirely depends. Health and competence are the product of temperance ; but when once you pass the bounds of moderation, and fall into the dissipations of pleasure, the taste becomes vitiated, the senses are impaired, and the proper relish of every enjoyment is totally lost.

MODESTY. True modesty is ashamed of every thing that is criminal ; false modesty, of every thing that is unfashionable.

MORNING. Rise as soon as your health and other occasions shall permit ; it is good to be as regular as you can, and as early.

Rise early to your business, learn good things, and oblige good men : these are three things you shall never repent of.

MOURN. To mourn without measure, is folly ; not to mourn at all, insensibility : the best temper is betwixt piety and reason—to be sensible, but neither to be transported nor cast down.

MUSIC is an unsearchable and excellent art, in which by the true concordance in sounds, a sound of harmony
is

is made which rejoiceth the spirits and unloadeth grief from the heart, and consisteth in time and number.

The music of our churches purifies and exalts the passions, gives the thoughts a proper turn, cherishes those divine impulses in the soul which every one feels, who has not stifled them by sensual and immoderate pleasures; it raises noble hints in the mind, and fills it with great conceptions; it strengthens devotion, advances praise into rapture, lengthens every act of worship, and produces lasting impressions of piety.

The intention of music is not only to please the ear, but to express sentiments, strike the imagination, affect the mind, and command the passions.

The most commendable aim of music is, the praise of God.

Music has a very happy effect in relieving the mind when fatigued with study. It would be well if every studious person were so far acquainted with that science as to amuse himself after severe thought, by playing, to inspire cheerfulness and good humour.

NEW TESTAMENT. It is reported of the Emperor Theodosius, senior, that he wrote out the whole of the New Testament with his own hand, and constantly read a part of it every day.

It is a fact beyond contradiction, that every individual should acquire a thorough knowledge of the life and death of our blessed Lord and Saviour Jesus Christ, who was crucified for our sins, and rose again for our justification; that mankind, by the merits of his redemption, through faith, and the good works, which it naturally produces, might enjoy everlasting happiness, through eternity, in the realms above.

A New Year's Address.

Oh! be thou blest with every truest joy
That heav'n can give or thy pure thoughts employ;
May'st thou ne'er breathe a sigh, or know a care,
But bliss increase with each succeeding year;
May joys improve on joys, as day on day,
And all thy moments pass in ease away,

Truth

Truth shine around, and virtue wait thy nod:

'Tis real joy to be completely good.

And when relentless death shall claim his right,

And cloud thy beauties with the shades of night,

May thy fair soul from it's confinement fly,

And die without the venal pains to die;

On the soft wings of angels may it move,

And taste each blessing of the blest above.

OATHS. An oath is a persuasion or calling God to witness that our assertions are just, true and honest. And of oaths, some be lawful, some unlawful: the lawful oath, is that which is taken before authority; the oath unlawful, is that which is vainly, and without occasion, uttered.

An Oath can have no sanction but what is absolutely just and necessary. An Oath which has not that sanction cannot bind the conscience.

To break it is no Sin—To keep it no Duty.

ÆCONOMY. Without care and method, the largest fortune will not, and with them almost the smallest will, supply all necessary expences.

“Reason bids you for your own provide.”

Want of æconomy involves men in the greatest distresses that human nature can conceive, and greater than a feeling mind can support. *Debt, which is the first consequence, depresses the soul, brings on despair and shame; and a man ruined by unbounded generosity, lies often at the mercy of a creditor, who never knew what mercy and generosity mean.*

Freedom from debt is a sure proof of æconomy, and the foundation of independence.

If calamity then falls upon us, we feel sorrow, but without self-reproach.

OPINION. There are many people in the world who having adopted an opinion, however erroneous, are determinately deaf to all conviction; and though their
reason

reason avows their error, pride prompts them to disown it, such a conduct is highly consumable, as it not only implies an obstinacy of disposition, but deprives us of information, and it is surely better once to own ourselves wrong, than always to continue so.

Take but one side, and on that side be strong,
 'Till time convinces clearly you was wrong;
 Then own it with a manly kind of pride,
 And quit the losing for the winning side.

Conquer within yourselves that prevailing faculty of judging ill of others. Better is it to be blameable for an excess of good opinion, than for the least injurious distrust.

ORDER. The Supreme Being, who doeth every thing in regularity and method, will certainly take most delight in those servants who love (like himself) *Decency* and *Order*.

Order is Heav'n's first law.—POPE.

A beautiful allusion (says an ingenious and learned Annotator) to the Scripture-History of the Creation, when God first *appeased* the disorders of Chaos, and separated the Light from the Darkness.

ORDINANCES. Attend diligently upon divine ordinances, yet beware of putting ordinances in God's stead, hath not thy heart said, "I will go and hear such a man, and get strength and comfort, for I now find myself weak, barren, and unfruitful? How should means and ministers help thy soul, except the Lord help.

Do not instantly upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining parts of that day be spent in reading, meditation, and prayer.

PARENTS. It is a great happiness to have virtuous parents and tutors; for it is from them we take up our first principles. We are born naked both as to mind
 and

and body, and put on any habit indifferently which is first offered us.

PAIN. Life is chiefly made up of pleasure and pain: the proper regulation of the former, and suitable improvements of the latter, should be our daily study.

Man, surely is a compound of riddles and contradictions: by the law of nature, he avoids pain; and yet, unless he suffers in the flesh, he will not cease from sin, though it is sure to bring pain and misery upon his head for ever.

PASSIONS. On the due management of these, our hopes of health and longevity in a great measure depend. Anger and fear are the underminers of the constitution. Tranquillity of mind should be aimed at by all persons who value their health.

You, then, whom Providence has blest'd with health,
With happy freedom, peace of mind, and wealth,

Let not your lusts your reason overstay,
But curb those passions that would disobey;
Hard is the task, but oh! the fruits are sweet,
And proves the man beyond compare discreet:
No virgin's curses rend his heaving breast,
No broken vows disturb his nightly rest;
No weeping parent can attend his gate,
And cry, "Heav'n's vengeance on your actions wait."

PATIENCE. The practice of patience consists in a firm belief, that a just God has the controul and guidance of all events in this world.

The chief security against the fruitless anguish of impatience, will arise from a frequent reflection on the wisdom and goodness of the God of nature, providence, and grace, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, life and death.

O heav'n-born Patience, source of peace and rest,
Descend; infuse thy spirit in my breast,

That

That I may calmly meet the hour of fate,
My foes forgive, and triumph o'er their hate.

PATIENCE AND RESIGNATION under the trials of life, and a firm reliance on the faithfulness, wisdom, and mercy of Omnipotence, will evidence the truth and happiness of religion, better than a thousand arguments, be as strong as they may.

PEACEABLENESS. By peaceableness I mean a disposition to live on terms of friendship and good-will with all around us, and the use of proper endeavours to that end. This indeed is an object which, however desirable, cannot always be attained. Whence, the apostle says, *If it be possible, as much as lieth in you, live peaceable with all men.*

PERSUASION. It is not he who teacheth that convinceth; but we convince and persuade ourselves, when by God's grace we attend to what we hear and reduce it into practice.

PHILANTHROPY. Our hearts would venerate those who were to be the faithful companions of our good and bad fortune through some strange country; and shall not our very souls burn within us towards the whole human race, who, as well as we, are to pass through all the untried scenes of endless being?

PIETY is the foundation of virtue; where the spring is polluted, the stream cannot be pure; and where the ground-work is not good, the building is not lasting: he does nothing that begins not well: that is only praiseworthy which proceeds from a right principle. Divinity is a better stock than morality to graft on; little can be expected from depraved nature.

Hail, gentle Piety! unmingled joy!
Whose fulness satisfies, but ne'er can cloy.
Spread thy soft wings o'er my devoted breast,
And settle there, an everlasting guest.

TRUE

TRUE PIETY is preferable to all human attainment. Wit may raise admiration; judgment may command respect; knowledge may gain attention; and beauty enflame the heart with love: but true piety will obtain the approbation even of God himself, gain his divine plaudit, and make him our everlasting friend.

A man of true piety, that has no designs to carry on, is like one of an established fortune, always makes the least noise: one never pulls out his money, the other never talks of religion, but when there is occasion for it.

PLEASURE. Many young persons who delight in the perplexing labyrinth of pleasure, talk of living godly when they grow old; whereas they ought to consider, that so far as they indulge vice, the more strength it will gather with their years, and the farther they advance, the more difficult it will prove to find their way out again; and there is but little probability that Heaven will accept of a death-bed repentance for an age of guilt.

POPERY. Reasons given why Protestants of all denominations should oppose the growth and establishment of Popery, with the greatest vigour and without delay; earnestly addressed to every man in his senses.—Ezra ix. 14.

Because it is well known that several popish priests have made it a practice to travel through the different counties of England and Wales to make proselytes, especially among the poor. The method they use is, when they meet with any persons who are in such low circumstances as to be unable to pay for their children's education abroad and hardly able to maintain them at home, they readily offer (and frequently with success, as it is no small temptation to such persons and in such circumstances too,) to take and clothe and educate their children at their own expence, by which means such children are naturally brought up in the Roman Catholic faith, and the parents themselves, lured by pecuniary

gifts, are too often induced to embrace the same for the sake of obtaining the mammon of unrighteousness.

POVERTY. Some men are poor by their own faults; some by the faults of others.

If we from wealth to poverty descend,
Want gives to know the flatt'rer from the friend.

Poverty, as the poet says, the only vice we know. Under this fatal banner no man can fight with any degree of success: his best actions are perverted; and the only consolation he can have must result from himself.

Poverty, for the most part, is the companion of piety, the parent of sober counsels, the sister of humility, and nurse of truth.

PRAYER. Prayer (as some divines affirm), is to talk with God, praying by intercession and humble petition, either those things which are necessary for the maintenance of this life, or forgiveness of those things which through frailty we commit.

Pray often, because you sin always; repent quickly, lest you die suddenly: he that repents because he wants power to act, repents not of sin till he forsakes it; and he that wants power to commit sin, does not forsake sin, but sin forsakes him.

Let secret prayer be constantly performed before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer. —He that says "Be fervent in prayer," says also, "Be not slothful in business." Rom. xii. 2.

PRECEPTS. Precepts are any rules, orders, or methods, which by instruction lead us either to a good conversation, or a happiness of life, being grounded upon the grace of God and his word.

PRESUMPTION. The Deity and the Sun are in this respect similar; they cheer and refresh the humble be-

beholders; but blinds the eyes of such as are too daring, presumptuous and inquisitive.

PRIDE is an unreasonable desire to enjoy honours, estates, and great places; and as great a stranger to the spirit of a *true* Christian, as it is an enemy to humility.

In pride, in reasoning pride, our error lies,
All quit their sphere, and rush into the skies;
Pride still is aiming at the blest abodes;
Men would be angels, angels would be gods.—
Cease then; nor Order imperfection name,
Our proper bliss depends on what we blame.

PROBITY. A man of probity is more difficult to find than one may imagine, was the saying of a late venerable sage. To be inviolable in one's words, to look upon the least untruth as a crime, to be unacquainted with dissimulation and flattery, to be incapable of being tempted into honours, self-interest, or pleasures; to live thus for many years, and then to die as we have lived: this is properly the character of an honest man. But how many are there who usurp this glorious title? Probity is soiled by the least touch: 'tis a purity which cannot bear to be in the least daubed without its entire ruin. Even the very desires destroy it; 'tis like to chastity, which is lost from the moment we consent to lose it, and from thence it becomes irretrievable.

PRODIGAL (The) has as little charity in kind as the miser; his flinty soul is not to be touched with any tenderness, humanity, or commiseration, neither poverty nor distress, innocence nor merit, can melt him: that noble truth in sacred writ, of a superior happiness in giving than receiving, he never experienced.

PROMISES. Be careful in your promises, and just in your performances; and remember, it is better to do and not promise, than to promise and not perform.

The promises of the Gospel are the Christian's comfort, and the foundation of all his hopes.

PROSPERITY is a state full of danger. Both the wise and pious have been ensnared by it.

If God denies worldly prosperity to good men, it is in order to give them something better.

In the day of prosperity we may rejoice; but that joy must be so tempered with gratitude and moderation, as neither to swell with insolence and pride, nor to engage our affections in the love of the world.

PROTESTANT FAITH. If salvation is necessary to mankind, religion must be necessary to salvation; but of all the modes for adoring the beautiful Author of nature, none seems so pure, or so consistent with reason and the Holy Scriptures, as the Protestant faith; a faith derived from the very essence of God's word, continued in its purity, and exercised on the most liberal principles. As Christ is all mild and kind, *persecutions and massacres* must of necessity be contrary to the worship enjoined by him; he came to preserve, not to destroy—to lessen, not to encrease the miseries of mankind: but, as our glorious Redeemer suffered on the cross, and submitted to martyrdom for our sakes, many worthy members of his church have, for his sake, felt sacrifices to the most infernal malice, and like him experienced the most excruciating torments; but their pains procured them pleasures, and their sufferings brought them eternal bliss: the lives and deaths of such soldiers of Christ should be recorded, not only for our instruction and the glory of Christ, but to strengthen the weak, and prompt the unwary to prefer death to apostacy, and a crown of martyrdom to their relinquishing their pure and untainted faith.

May every good Protestant, that is every good Christian, read with attention, and feel what he reads; for the jaws of popery are now extended, and the souls of the ignorant and careless are in the most imminent danger.

You.

You see that three thousand Priests, besides the laity, are already disseminated through the land: What must consequently be the fruit arising from this seed*? A scarcity of provision, to the almost famishing of our own poor, is the least evil to be dreaded; being trained to no business, must they not apply their talents to the education of our youth for their future support, who may imbibe erroneous principles to the ruin of our country's present peace and future welfare?

In the Papism we find many strange mixtures.

In the Pope, a prelate and a prince;

In the Canon, scripture and tradition;

In the Mass, a sacrament and a sacrifice;

In Conversion of a sinner, grace and free-will;

In Justification, faith and works;

In Salvation, mercy and merit;

In Intercession, Christ and the Virgin Mary, &c.

PROTESTANT RELIGION. J. Claude, (in his confession before his death) added, "I have carefully examined all religions; none appear to me worthy of the wisdom of God, and capable of leading man to happiness but the Christian religion. I have diligently studied Popery and the Reformation. The Protestant religion, I think, is the only good religion; it is all found in the holy Scriptures, the word of God. From this, as from a fountain, all religion must be drawn; Scripture is the root; the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it.

"Having put in the balance and weighed the Protestant religion with all others that are extant, I now make that the object of my choice, which before was only the effect of prepossession; and as I was listed a soldier of Christ in my baptism, so now I declare myself.

* Should we again break thy commandments and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? Ezra ix. 14.

a voluntary in his service; what was then done without my knowledge, I now ratify by my free consent, and I resolve not to change my banner as long as I live."

PROVIDENCE. What we generally term the course of nature, is the incessant administration of an all-wise Providence.

Sink not beneath imaginary sorrows :
 Call to your aid your courage and your wisdom ;
 Think on the sudden change of human scenes ;
 Think on the various accidents of war ;
 Think on the mighty pow'r of awful virtue ;
 Think on the Providence that guards the good.

PRUDENCE. This implies a proper enjoyment of what you have ; to make a discreet use of it ; to act agreeably to your character ; to suit yourself to your circumstances, in whatever situation of life Providence hath placed you in.

PSALMS OF DAVID. There are so many pious effusions of veneration, gratitude, and praise to the Creator, Redeemer, and Sanctifier of mankind, for mercies spiritual, temporal and eternal.

PUBLIC WORSHIP. Let us not neglect the assembling ourselves together. This was the advice of the best and greatest casuist in the world ; not to say, the injunction of the Creator of all things, and Judge of all men. Would we be assured of our love to God ? This is one evidence of that most noble and happy temper, " Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth."

The worship of God is chiefly the moral and inward duties, the duties of the mind ; it is not the outward application of certain maxims, which institutes the good religious man.

QUARRELS. Resentment of an injury is best expressed

pressed by silence; nothing degrades the human mind so much as descending to the meanness of abuse and impassioned conduct: those who wish to maintain an advantage over their enemies, must learn to command themselves.

READING. A man will never be either learned or agreeable if he does not apply himself to reading; without that, the best natural parts are commonly dry and barren.

REASON. When reason is enlightened by religion, and follows it by precepts and admonitions, both soul and body may truly be said to prosper.

The truths and doctrines of religion may be above reason; but never can be repugnant to it.

REDEMPTION. He that fears the Lord of heaven and earth, and walks humbly before him; that thankfully lays hold of the redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience; that is sorry with all his soul when he comes short of his duty; that walks watchfully in the denial of himself, and does not yield to any lust or known sin: such a man hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things that are indifferent,

REDEEMER. All are in bondage to sin and Satan, and equally stand in need of a redeemer; how much are we indebted to Jesus Christ, who hath redeemed us from the curse of the law, being made a curse for us.

REFLECTION. A man is the only creature in the world capable of reflection; it is his duty, interest and privilege, to reflect seriously and daily, what he must do to be saved from the wrath to come.

Re-

Reflections on the Sign of Death.

Why should I fear what all must undergo?
 Why should I fear the sins of all my woe?
 Why should I fear the only way to bliss,
 And without which no happiness there is?
 Why should the weary fear to go to rest?
 The course which God hath settled, sure is best.
 The sting of death is gone, why should I fear
 What Jesus Christ enables me to bear?

Be satisfied with what thou art,
 Act cheerfully and well thy allotted part,
 Improve the present hour, be thankful for the past,
 And neither fear, nor wish, th' approaches of the last.

REGENERATION: What wise man would bring fishes out of the water to feed in his meadows? or send his oxen to feed in the sea? As little are the unregenerate meet for heaven, or heaven for them.

None are transplanted into the paradise above but from the nursery of regenerating grace below.

RELIGION is the true worship of God, or a divine honoring of him in the perfect and true knowledge of his word, peculiar only to man: it is the ground of all other virtues, and the only means to unite and reconcile man unto God for his salvation.

While men remain strangers to religion, and in a state of anarchy and confusion, like a people who have no head to govern them, (witness France) and are torn to pieces with civil discords and contentions among themselves, they are alienated from God their only lawful sovereign; and at continual war one with another. But when the empire of religion is restored to the soul, all the various powers and passions of it flock into the standard which is set up there, and joyfully submit to its authority.

I affirm, that the religion which in a peculiar manner is calculated to reform mens lives, to purify the heart, to enforce the moral duties, and secure obedience to the laws,

laws, is entitled to every praise and support that we can give it.

RELIGIOUS MELANCHOLY. The soft enthusiast to melancholy, forgets every relative obligation, and is a mute and inglorious passenger through life: he forgets that there are many duties required of us all.

Solitude and meditation are designed to fit us for better actions, not to render us inactive and selfish.

Whatever things are honest, just and true,
Pure, lovely, and of good report, pursue;
And let those virtues which exalt a name
Be still your praise—your meditation claim.

REPENTANCE. Those who put off repentance to another day, have another day more to repent of, and a day less to repent in.

REPROACH. The failings of good men are commonly more published in the world than their good deeds, and one fault of a well-deserving man shall meet with more reproaches than all his virtues praise: such is the force of ill-will and ill-nature in the world.

RETIREMENT. We are apt to condemn those that are continually in the throng of business and in company. But if our study and retirement produces no solid good, it is even as good to be engaged in company, and with business, as to be alone.

REVELATION. Notwithstanding all that can be said of natural religion, (that is, of principles and duties merely moral) it cannot be denied, but that in this dark and degenerate state into which mankind is sunk, there is a great want of a clear light to discover our duty to us with greater certainty, and put it beyond all doubt and dispute what is the good and acceptable will of God, and of a more powerful encouragement to the practice of our duty, by the promise of a supernatural assistance,

assistance, and by the assurance of a great and eternal reward. And all these defects are fully supplied by that clear and perfect revelation which God hath made to the world by our blessed Saviour. And as we are Christians, whatever we do in word or deed, we must do all in the name of the Lord Jesus; and by him alone expect to find acceptance with God.

Men are to place all their hope and confidence of salvation in Jesus Christ the Son of God; that is, to believe that, through the alone merit of his death and sufferings, God is reconciled to us; and that, only upon the account of the satisfaction which he hath made to divine justice, we are restored to the favour of God, and our sins are pardoned to us, and we have a title to eternal life.

RICHES. How great will be the condemnation of the rich at the great day of account, when they shall be asked, What uses they made of the opportunities put into their hand to do good to their indigent fellow-creatures? and are only able to say, "We heaped up treasures for these that came after us, though we knew not but *they* would make a still worse use of them than we ourselves have done.

Little knows the narrow-minded man the pleasures that fill the heart of a beneficent person, on reflecting on the good he has been enabled to do to worthy objects.

Riches, in the hand of a beneficent man, are a blessing to the public. Such a one is a steward to Providence, and a noble means of correcting the inequalities of fortune, of relieving the miserable, and spreading happiness to all who are within the reach of his acquaintance.

To whom can riches give repute and trust,
Content or pleasure, but the good and just?
Judges and senates have been bought for gold:
Esteem and love were never to be sold.
Riches, like insects, when conceal'd they lie,
Wait but for wings, and in their season fly.

RIGHT-

RIGHTEOUS. Those only are righteous in God's sight who live soberly, righteously, and godly in the world; but in the world's account, they are only enthusiasts, methodists, or madmen.

RULES. Good rules and sound maxims are precious jewels for the mind, as diamonds are for the body; rules for the regulation of the life and conduct cannot be too highly prized, nor too carefully attended to.

As Rochefoucault his maxims drew
From nature, I believe them true;
They argue no corrupted mind
In him:—the fault is in mankind.

RULE IN LIFE. Acknowledge God, command your tongue, refrain your anger, get knowledge, stand firm in your religion, abstain from evil, converse with good people, cover the faults of your neighbours, assist the poor with your alms, and expect eternity for your reward.

Examine what good you have either done or received, and bewail it as a day lost in which you have not profited others, or advantaged yourself.

SABBATH-DAY. Be careful to observe the sabbath, or day of rest, in memory of God's resting from his works of creation, and our Saviour's resurrection from the dead after having completed his work of redemption. Upon this day we are to cease from our secular employments, and to spend it in the more immediate exercises of God's worship and service, such as hearing and reading the word, prayer, alms-giving, visiting the sick, or other works of charity and mercy, according as occasion may present. And sure it is highly reasonable to pay the tax of one-seventh part of our time to Him that has given us the whole of it, and hath moreover promised to bestow upon us a blessed eternity.

SACRAMENTS. Receive the blessed Sacrament as
G often

often as you can; endeavour to have it once a month, besides on the solemn and great festivals of the year.

Princess Elizabeth answered to Bishop Gardiner, when interrogated concerning her faith in the Sacrament of the Lord's Supper.—

He was the Word that spake it,
He took the bread and brake it:
And what the Word did make it,
I do believe and take it.

SAINTS. Christians cannot be too often put in mind, that they who are saints by profession should be so by their lives and conversation.

SALVATION. We can obtain eternal salvation only through the name of Christ.

They are also to be had accursed, that presume to say that every man shall be saved by the law or sect which he professes, so that he be diligent to frame his life according to that law and the light of nature: for holy Scripture doth set out unto us only the name of Jesus Christ whereby we must be saved.

I think it may not appear heterodox to say, that, as all men sinned in Adam without their personal knowledge or consent, so some may be saved in Christ without a particular or personal belief in him, of whom perhaps they never so much as heard.

SCRIPTURES. He who reads them with a real desire to profit by them, will find them clear, and his duty plainly determined.

The Holy Scriptures have been considered by the unanimous voice of the wisest and most pious men of all ages the best book, not only as they unfold the Divine will and the precepts of our holy religion, but as they are in themselves the best composition of historical, useful, and elegant knowledge. What history, for instance, so ancient, or so beautifully illustrated as that of the formation of the world? What memoirs so affecting as those

those of Moses and Joseph? What finer images of the greatness and mercies of God than the psalms of David? Or what strains of eloquence so pure and powerful, as the reflections of Job? All these, with many other well-known passages, stand as collateral monuments of their origin, and incontestibly prove the spirit of God breathing through the whole composition.

Other books may render men learned unto ostentation, but the Bible only can make them really wise to salvation.

St. Augustine said, O let thy scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.

The reading of scripture with seriousness is ever attended with a divine blessing; of which we have an instance in the Ethiopian Eunuch, Acts viii. 35.

The scriptures are the grand instrument in the hand of God for the recovery of mankind, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. To the light of divine revelation we are indebted for every ray of true knowledge respecting God, ourselves, and futurity. The dark conjectures of fancy are, in the sacred pages, exchanged for a hope full of immortality; and man, who in himself is a blind and erring creature, having the eyes of his understanding illuminated, and his heart affected, by means of the divine Word, is instructed in the worship of the one living and true God, becomes an useful member of society, and is made meet to be a partaker of the inheritance of the saints in light.

SECURITY. The thunderbolt is never seen till felt,
And then it wounds beyond the reach of cure;
Be not secure: none sooner are undone,
Than those whom confidence betrays to rest.

SECTS. The object of all public worship is the same: it is that great eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks his own

THE YOUTH'S MENTOR.

the best; and I know no fallible judge in this world to decide which is the best, but the word of God.

SERIOUSNESS has its beauty, while it is attended with cheerfulness and good-nature, and does not come in unseasonably, or put on merely as a cloak to hypocrisy.

OF SERMONS. Sermons are speeches, or discourses, commonly used of divine matters and holy scriptures, conferring either with God or of God.

Judge Hales declared, that he never sat under the preaching even of the meanest sermon, but he found some word of edification, exhortation, or comfort.

SERVANTS. We cannot be sure of the fidelity and honesty of a servant who fears not, and is not faithful to his God; but we may depend on him who serves God faithfully *.

SICK. Let him that is sick set his house in order before he dies; let him state the cases of his conscience, reconcile his family, and, to the utmost of his power, compose all disunions and misunderstandings; because his last words are commonly more affective, and sink deeper into our memories. Let him be sure to leave good instructions behind him, and enjoin the performance of them with the utmost authority and advantage of a dying man.

SIN. Every sin is an imitation of the devil, and creates a kind of hell in the heart.

If you truly hate sin, You hate it wherever you see it; you hate it in the minister; you hate it in the people; you hate it in an enemy; you hate it in a friend; you hate it in a King; you hate it in a beggar; you hate it in a nation; you hate it in a church; you hate it in a

† See a small tract lately published, *The Female Monitor*; or, *a Friendly Address to Young Women*. Price 6d.

family;

family; you hate it in an individual; you hate it in others; you hate it in yourself.

He that covereth his sin shall not prosper; but whoso confesseth, and forsaketh them, shall have mercy.

SINCERITY. The bond of friendship is sincerity, and the slightest breach of it dissolves the tie, for nothing is more contemptible than to abuse the confidence reposed in us. A virtuous mind will never encourage a communication of imprudent secrets; but those of which it condescends to become the repository will hold insoluble.

Let sincerity accompany your actions, if you hope for a blessing on your undertakings.

SINGING. In singing psalms, let your understanding and spirit direct and govern the melody of your voice, so that your heart may be no less filled with grace than your tongue with praise.

SLEEP. "Man goeth forth to his work and to his labour until the evening;" but then his strength fails, his spirits fly, and he stands in need not only of some respite from toil, but of some kindly and sovereign refreshment. What an admirable provision for this purpose is sleep! Sleep introduces a most welcome vacation both for the soul and body. The exercises of the brain, and the labours of the hand, are at once discontinued; so that the weary limbs repair their exhausted vigour, while the pensive thoughts drop their load of sorrows, and the busy ones rest from the fatigue of application.

Sleep is so like death, that I dare not trust myself in those defenceless hours without praying for the protection of that God with whom are the issues of life, and to whom darkness is as light as the day.

SOBRIETY. Use St. Paul's instrument of sobriety: Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.

salvation. Faith, hope, and charity, are the best weapons in the world to fight against intemperance.

SOLITUDE. The habit of studying and thinking, if it be not in the first part of life, rarely comes afterwards.—Happy is the young man who betimes acquires a relish for holy solitude, and accustoms himself to bear the yoke of christian discipline in his youth; who can sit alone and keep silence, and seek wisdom diligently where she may be found, in the scriptures of faith, and the writings of the saints.

Bear me, some god! Oh quickly bear me hence
To wholesome Solitude, the nurse of sense,
Where Contemplation plumes her ruffled wings,
And the free soul looks down to pity kings.

SORROW. God had one Son without sin, but none without sorrow. He had one Son without corruption, but none without correction.

Sorrow for sin worketh repentance unto salvation; the sorrow of the world worketh death.

Ah, wretched mortals! in vain do ye seek happiness by any other means than by returning to God, and making Him your director and dependence, as his wisdom first ordained that we should do. The more we return to this our original state, the more we encrease our happiness.—“Come unto me all ye that are heavy laden, and I will give you rest,” said the Son of God.

OF THE SOUL. The soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creator; a spirit that giveth life to the body, whereunto it is joined; a nature always moving itself; capable of reason, and the knowledge of God to love him as being meet to be united to him, through love, to eternal felicity.

The greatest thing that may be said to be contained in a little room, is the soul in a man's body. *Plato.*

SPEECH, with respect to Signification. It is well said

said by a noted writer, "That by mean of speech we can divert our sorrows, mingle our mirth, impart our secrets, communicate our counsels, and make mutual compacts and agreements to supply and assist each other. Considering speech as contributing to many good purposes, it must be evident that the using words which convey clear and distinct ideas must be one of its capital beauties.

OF THE SPIRIT. God's holy Spirit worketh in the following manner in his rational children. It instructs, moves, and admonishes. As for example: it instructs the reason, moves the will, and admonishes the memory.

The more than gordian-knot is ty'd,
Which Death's strong arm shall ne'er divide:
For when to bliss ye waded are,
Your spirits shall be wedded there.
Waters are lost, and fires will die,
But Love alone can fate defy.

Hark, hark! behold the heav'nly choir,
They cleave the air in bright attire;
And see, his lute each angel brings;
And hark! hark! divinely thus he sings:
To th' pow'rs above all glory be given,
By men upon earth, and angels in Heav'n.

God is a Spirit, possessed of every possible perfection, and the constant source of all the good which creatures enjoy.

They have been all made to drink into one Spirit. The grace of God first humbles and abases the heart of man, then possesses it of divine hopes and joys; hereby new-models and refines its prevailing tendencies and desires, and so makes it capable of what is the perfection of religion, even pure love and exalted friendship.

STRENGTH. God himself is the stability of our spiritual strength. In a spiritual view, our strength is but weakness, and our wisdom but folly.—Thro' Christ strength.

strengthening of us we shall be able to do all things. Without me, says Christ, ye can do nothing. John xv. 15.

STUDY. As in life so in study, it is dangerous to do more things than one at a time, and the mind is not to be harrassed with unnecessary instructions. The best study is, to mend the temper and regulate the conduct.

SUBMISSION. I know no duty in religion more generally agreed to, nor more required of God, than a perfect submission to his will in all things; nor do I think any disposition of mind can either please him more, or become us better, than that of being satisfied with all he gives, and content with all he takes away.

OF THE SUN. The sun doth set, the sun doth
rise again;

The day doth close, the day doth break again:

Once set our sun, again it riseth never;

Once clos'd our day, 'tis night for ever.

When Alexander saw Diogenes sitting in the warm sun, and asked what he should do for him, he desired no more than that he would stand out of his sunshine, and not take from him what he could not give.

SUPERIORS. Pay a decent respect to your superiors; and if they allow you the liberty to take any freedom, let not that familiarity and condescension of theirs destroy your dutiful regard and behaviour towards them.

Keep up a friendly correspondence with your equals, diverting yourself with their lawful recreations; but let them not take up too much of your time; and choose such diversions as are healthful, short and entertaining, and fit to refresh you; but by no means make them your main business; for he that follows his recreation instead of his business, will, in a short time, have no business to follow.

SUPERSTITION. Superstition consists not in pay-
ing

ing a sacred regard to the important things of religion, but to things that have no religion in them. It is not he whose heart is warmed with the love of God and piety that is the enthusiast, but he whose heart is heated and intoxicated with wild and groundless notions.— These things are easily distinguished by the judicious Christian, but always confounded by the lukewarm and the sceptical professor, who verges strongly towards infidelity.

The wisely-zealous Christian has a clear head and an honest heart; the lukewarm professor has a cloudy head and a cold heart.

SUSPICION is no less an enemy to virtue than to happiness, and he who is already corrupt is naturally suspicious, and he who becomes suspicious will quickly be corrupt.

SWEARING. A man by swearing may draw down a curse upon himself, but never one upon his neighbour.

Of all the nauseous, complicated crimes,
That both infect and stigmatise the times,
There's none that can with impious Oaths compare,
Where vice and folly have an equal share.

TEMPERANCE is the mother of health, but excess the ruin of the constitution.

O Temperance! thou support of other virtues; thou preserver and restorer of health, and protector of life; thou maintainer of the dignity and liberty of rational beings from the wretched inhuman slavery of sensuality, taste, custom, and example; thou brightner of the understanding and memory; thou sweetner of life and all its comforts; thou companion of reason and guard of the passions; thou bountiful rewarder of thy admirers and followers; how do thine excellencies extort the unwilling commendations of thine enemies, and with what rapturous pleasure can thy friends raise up a panegyric in thy praise!

TEMP-

TEMPTATIONS. Satan's temptations on Christ were like the motions of a serpent on a rock, (Prov. xxx. 19.) which makes no impression, and leave no trace behind them; but on us they are as the motion of a serpent upon sand or dust, they make a print and leave a stain on the mind at least, if not on the heart.

Watch and pray lest you enter into temptation; the spirit may be willing, but the flesh is weak.

Satan is never more likely to do mischief than when he puts on Samuel's mantle.

If you would be free from sin, fly temptation; he that does not endeavour to avoid the one cannot expect Providence to defend him from the other.

THINGS VALUABLE.—A young Christian; an old martyr; a religious soldier; a conscientious statesman; a great man courteous; a learned man humble; a friend not changed by prosperity; a sick man resigned; and a death-bed comfortable.

THINKING. Man is naturally made for thought; it is all his dignity and all his merit. All his duty is to think as he ought to do with regard to his Creator, himself, and his latter-end.

TIME. There is a time for all things: a time to weep, and a time to laugh: a time to mourn, and a time to dance; a time to be born, and, what is not so often thought of as it ought to be—a time to die.

Time is a secret and speedy consumer of hours and seasons; older than any thing but eternity, and both the bringer forth and waster of whatsoever is in this world.

Make good use of time if thou lovest eternity: know, yesterday cannot be recalled; to-morrow cannot be assured; to-day is only thine, which, being lost, is lost for ever.

“ ’Tis greatly wise to talk with our past hours,
And ask them what report they bore to heav’n,
And how they might have borne more welcome news:”
“ Pro-

“Procrastination is the thief of time:
Year after year it steals, till all are fled,
And to the mercies of a moment, leaves
The vast concerns of an eternal scene.”

The bell strikes one. We take no note of time
But from its loss. To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands dispatch.
How much is to be done! My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down—on what? a fathomless abyss.
And does eternity belong to me,
Poor pensioner on the bounties of an hour?

The End of Time is very near at hand; yea, and much nearer than many think of, or would wish to have it so.

“There is, (says Dr. Newton, in his Notes on St. John's Revelation) a tradition in the house of Elias, who lived about two hundred years before Christ, That this world was to continue six thousand years, viz. two thousand before the Law; two thousand under the Law; and two thousand under the Gospel: of which are now past, five thousand seven hundred and ninety-four.—So that, on this reckoning, there are only two hundred and six years to come; and some learned men think it will not be quite so long. For Christ's sake, for the elect's sake, the time (which will then be very grievous) shall be shortened.” This text (says Bishop Usher) has a two-fold reference: first, respecting the destruction of the Jews, and their temple and city; and second, the destruction of the wicked at Christ's second coming.

“Be dark, thou sun, in one eternal night!
And cease, thou moon, to rule with paler light!
Ye planets drop from these dissolving skies,
Rend all ye tombs, and all ye dead arise!

Ye

Ye winds be still, ye tempests rave no more!
 And roll thou deep, thy millions to the shore!
 Earth, be dissolv'd, with all these worlds on high!
 And time be lost in vast eternity!

TO-MORROW is still the fatal time when all is to be rectified: to-morrow comes, it goes, and still I please myself with the shadow, whilst I lose the reality, unmindful that the present time alone is ours, the future is yet unborn, and the past is dead, and can only live (as parents in their children), in the actions it has produced.

TREE. As the tree falleth, so it must lie; as death leaves us, judgment will find us.

As a tree is known by its fruits, so faith is known by works.

The tasting of the fruit of the tree of knowledge in the garden of Eden, cost both the gardener and his wife, with all their posterity, the loss of their Maker's image, and entailed on them unnumbered woes.

Every tree that beareth not fruit is hewn down, cast into the fire and burned: so every professor of religion, who bringeth not forth the fruit of good works, evidencing his faith, repentance, and gospel-obedience, shall ere long be cut down by death, and cast into the lake which burneth with fire and brimstone.

TREASON. Treason is that horrid vice, hated of God and man, wherewith perjured persons being bewitched, fear not to betray themselves, so they may either betray others or their country: it is the breach of faith and loyalty with God, their governors, and country.

O Portius! is there not some chosen curse,
 Some hidden thunder in the stores of heav'n,
 Red with uncommon wrath, to blast the man
 Who owes his greatness to his country's ruin?

TRINITY.

TRINITY. The doctrine of the Trinity, confirmed by the experience of every real Christian. If the love of God the Father, the grace of God the Saviour, and the testimony of God the Holy Ghost be in, and experienced by you, it will confirm you in the doctrine of the Trinity, without doubting the truth or cavilling at the incomprehensible nature of it.

TRUTH. Truth is that certain and invaluable virtue which bringeth forth all goodness, revealeth the creation of the world, the power of our Creator, the eternal crown of bliss we hope for, and the punishment allotted for our misdoings: it is a virtue through which we are inclined to speak no otherwise with our tongue than we think with our heart.

Truth is the bond of union among saints.

Truth does not depend on the power, wisdom, or faithfulness of men, but remains the same, though Peter deny, and Judas betray.

There is nothing so delightful as the hearing or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Truth has the divine blessing, and the countenance of heaven on its side. Let us always hope well of a cause that is good in itself, and beneficial to mankind. Truth is mighty and will prevail. Let us spread the incorruptible seed as widely as we can, and trust in God that he will give the increase.

VANITY. Respecting the pleasure of this world, all is vanity and vexation of spirit.

Respecting the pleasures, riches, honours, and pursuits of men in general, the wisest of men have declared, and experience verifies the observation, all is vanity and vexation of spirit.

VICE is an inequality and jarring of manners, proceeding from man's natural inclination to pleasures and desires.

No age ever gave stronger proofs of the certainty of a future state than the present, by the triumph of vice over virtue and religion.

There is no instance, but in religion, where it is a compliment to approve the profession, and abuse the practice.

Vice, however it may promise pleasure, will assuredly end in pain, disappointment, and remorse.

“Vice its own punishment will ever prove,
But heav’n-born virtue leads to joys above.”

VIRTUE. Happy they who are disgusted with vicious pleasures, and know how to be pleased with the sweets of a virtuous and innocent life!

Hence St. Gregory says, From the Patriarchs we may take the model of all virtues: Abel teaches us innocence, Enoch purity of heart; Noah a firm perseverance in righteousness; Abraham the perfection of purity; Joseph chastity; Jacob constancy in labour; Moses meekness; and Job invincible patience.

A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world.—He is rich, without oppression or dishonesty; charitable without ostentation; courteous without deceit, and liberal without profusion.

WATCH. A watch may represent the mind of man,
(While it assures him that his life’s a span;)
The wheels its powers, the balance reason shews,
Thoughts are the hands, declaring how it goes;
Conscience, the regulator, sets it right,
The chains, reflection, wind up ev’ry night,
With self-examination as the key;
The figur’d dial-plate your heart may be;
Your words and actions best its goodness prove,
Then strive by these to gain its Maker’s love.

WAR. Unchain’d Bellona from her temple rushes,
With all the crimes and vices in her train.
Earth fades at her approach. To rural Peace,
Fair

Fair plenty, and the social joy of cities,
Soon will succeed rage, rapine, devastation :
Each cruel horror sanctify'd by names.

How swift is time ! How short is life !
By folly made a dream of strife.
Thro' pride and whim mankind are foes :
Thus wars disturb the world's repose.
War makes us poor ; we seek for peace :
Peace plenty brings, that prides increase.
Pride, as before, makes discord reign,
We quarrel to make peace again.—
But whether we build, plant, or fight,
Time will o'ertake and set us right.
Since he's so quick, so short life's span,
Improve the moments while you can.

WICKED. Wickedness is any sin, vice, or evil, committed or imagined in the whole course of our lives, and the mean by which we lose God's favour and expose ourselves to the danger of hell-fire.

There are only two sorts of people in the world—the righteous and the wicked. The first are God's children, and the latter the devil's.

WILL. Free-Will, in its best estate, was but a weather-cock which turned at the breath of a serpent's tongue.—It made a bankrupt of our father Adam : it pulled down the house and sold the land, and sent all the children to beg their bread.

Was the business of salvation suspended on the will of man, not a single soul would get to heaven.—Adam's will, after the fall, was to fly from God, and seek cover in darkness.

They make a free-will-offering to God, who, in the midst of their sufferings, preserve their gratitude and acknowledgments.

LAST-WILL. What but a fear of death (a fear unworthy of a creature who knows that he must one day

surely die as he was born) can hinder any one from making his last-will while he is in health?"

I have for some days past employed myself in putting down heads of my last testament, which, as reasons offered, I have altered and added to; so that I never was absolutely destitute of a will, had I been taken off ever so suddenly.

WISDOM. A wise man desires no more than what he can get justly, use soberly, distribute cheerfully, and live upon contentedly.

To love God with all our hearts, to study universal good, and to promote the true interests of mankind as far as lies in our power, is the height of goodness, and makes that temper which we call divine.

Wisdom is better without an inheritance, than an inheritance without wisdom.

Wisdom is the growth of experience; but experience is not the growth of action, but of reflection on it. In an active life is sown the seed of wisdom; but he who reflects not never reaps, has no harvest from it, but carries the burden of age without the wages of experience, nor knows himself old but from his infirmities, the parish register, and the contempt of mankind. And what has age, if it has not esteem? It has nothing.

THE WORLD. We are all bound to submit to the chances and dangers accruing to mortals from social intercourse. True virtue consists in combating and overcoming them, and not in flying from a scene of action wherein we are equally obliged to act our part with the rest of our fellow-creatures. The purpose of a retreat from mankind is to avoid those temptations to which they would have been exposed had they remained in the world at large.

The higher a bird flies, the more out of danger: and the higher a Christian soars above the world, the safer are his comforts.

He that cleaveth to the customs of the world forsaketh God.

He.

He that trusteth to the world is sure to be deceived.
The daily lesson Christians have to learn and practise
is, To be in the world and not of it.

This world is like the sea : in it we're tost
By winds and storms, till life itself is lost.
What's in't we use, while here we stay, till death
Call for us home, and takes from us our breath.
Then why should we, who find and leave them here,
Prize them so much, and part with them with fear.

XENOPHON commended the Persians for the prudent education of their children, who would not permit them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

YOUTH is the time to learn, and age to practise.

Young persons should be very careful what company they keep, and what pleasures they pursue. He that corrects not youth, controuls not age. He that nips not vice in the bud, suffers it a branch.

ZEAL, with knowledge, is commendable, in a good cause.

Be zealous only in a good cause—for the glory of God; the cause of religion, the good of thy soul, and the benefit of thy fellow-creatures.

A WORD TO THE WISE WILL ALWAYS SUFFICE :
That is, to think seriously ; approve deliberately ; censure sparingly ; assent cautiously ; and act judiciously.

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AN

ALPHABETICAL SUMMARY OF THE WHOLE.

A Man's actions determine his character in life.
Be slow in resolving, and quick in executing.
Consideration secures us from repentance.
Do willingly that which cannot be avoided.
Every action should be dictated by religion or morality.
Fear to do what begets fear when done.
Grace below is the foretaste of glory above.
Hope is the best cordial of human life.
Innocence is better than the strongest armour.
Keep Peace, if you would enjoy plenty.
Live so as to be always prepared to die.
Memory is a blessing, attended by judgment.
Necessity is the ancient mother of invention.
Obey punctually, if you would obtain command.
Patience, though it be a slow-remedy, is a sure one.
Quiet is a much surer profession than fame.
Receive thankfully what Providence bestows.
Silence is the best prologue to a wise speech.
Time and truth will compass all good ends.
Unity is a better guard than military force.
Virtue in adversity will command applause.
Wealth is a blessing that depends on use.
Xenophon accounted only wise men happy.
Young people should hear much, and speak little.
Zeal is commendable, when joined with knowledge.

FINIS.



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Vide Monthly Review for October 1794.

PUBLICATIONS.

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“This little Tract is intended principally for those young women who find it requisite to go to service. Very seasonably, and, if it be regarded, *beneficial* advice is here imparted in a proper manner.

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